

THE PROBLEM OF POVERTY IN RURAL INDIA

**A Proposed Model in the Community Development
Program of India, Using the Pedagogy of the
Consciousness Raising (Paulo Freire's and
Ivan Illich's Educational Methods) and
Growth Group Models**

A Professional Project

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ABSTRACT

In this professional project the writer deals with the problem of poverty in rural India, which is seen as due to a shortage of food and water, poor living conditions, unemployment, health hazards, and lack of essential commodities. This existence violates the human dignity of the village people.

One of the major causal factors in this rural poverty is the legacy of colonialism. The centuries of foreign rule and domination have been characterized by injustice and exploitation of human and non-human resources. The people have lost their self-identify and dignity. The land resources have been exploited for non-food crops, etc. So while India is now politically free from foreign domination, the country is finding it difficult to bring about progressive changes. Social and cultural structures such as the caste system, communalism, and corruption also are blocking the progress of the country. The national planning is geared towards industrialization, with the result that the villages have been neglected.

The uplifting of the rural communities and an increase in the production of food are emphasized as major steps toward the solution of India's poverty. Through raised consciousness, the people in the villages may liberate themselves from the bondage of their circumstances by changing themselves and cooperatively changing the community.

For the process of this personal and social liberation, the writer has synthesized the pedagogy of consciousness raising (Paulo Freire's and Ivan Illich's education methods) and of growth group models to create community development programs for India. The writer points out how villagers can improve their own conditions by learning to recognize and articulate their own potentials and strengths. The writer argues that the community development program in India must be on initiation, participation and decision making at the village level. Community involvement and participation in community development can be built up through the establishment of small groups within

the agricultural communities. Thus, the growth of the community is the growth of an individual, and the growth of an individual is the growth of the community.

The writer concludes with the need for church ministry in the present rural situation of India. So far, the mission of the Indian church has been predominately in the urban areas; now is the time when the Indian church should pioneer in the socio-economic development of agricultural communities.

CHAPTER I

INTRODUCTION

A. The Problem

The problem of this professional project is how to raise the consciousness level of rural Indian people so that they may liberate themselves from the bondage of their poverty.

B. The Importance of This Problem

The majority of the people are rural poor. They are the victims of a past colonial history and of their culture and traditions. They are neglected. They feel helpless. There is little hope. Something new must be done.

C. The Thesis

The thesis of this project is that by means of the process of consciousness raising (including growth group models) within a framework of community development, these hopeless people can be empowered to liberate themselves and their communities from the shackles of poverty by developing the social, economic, political and cultural structures.

D. Scope and Limitation

Within a brief description of the historical context of India's rural problem, the writer will analyze the strengths and weaknesses of the major existing concepts of community development, the strengths and methods of consciousness raising of Paulo Freire and Ivan Illich (pedagogy of the oppressed), and the positive elements of Clinebell's growth group models. Thus, the scope of this paper is a synthesis of

the models of: (1) Community development; (2) Pedagogy of consciousness raising; (3) Growth group model. The scope is limited to synthesizing and adaptation of these models for rural India.

E. Work Previously Done

1. **Community Development.** The idea of community develop is not a new concept. It dates back to the earliest efforts of people to work together for the common good, to preserve their hard earned gains and to further improve their living conditions. Community development as a consciously articulated method of improving the process of social, economic and political growth of the people of the underprivileged and the underdeveloped areas of the world is a postwar development. In the Indian situation, community development is generally understood as development of the rural areas with the main objective of making local village communities self-sufficient through working in partnership with the government. The community development program is geared towards the establishment of "panchayat-raj" (rural self-government). However, the villages are not self-sufficient because certain development measures do not depend upon the participation of the people as members of local communities. Accordingly, this program needs modification.

2. **Pedagogy of Consciousness Raising.** Paulo Freire, a Brazilian educator, author of Pedagogy of the Oppressed, is foremost among the critics of the present educational system. He evolved a theory for the education of illiterates and used this literacy as a lever for social change. According to him, all persons, no matter how ignorant or oppressed, provided with the proper tools for such an encounter, are capable of looking critically at their world in a dialogical encounter with their oppressors. Once an illiterate person has this educational experience, then he/she develops an awareness, dignity, and new hope in himself/herself and no longer consents to be a victim for the oppressor. Moreover,

he/she demands justice and with others struggles to change the oppressive structures of the society. The Freire method is being used in all governmental literacy programs in Chile and is being studied in many parts of the world.

Another educational critic of the present educational system is Ivan Illich, whose views have been set forth in two books, Deschooling Society and Re-tooling Society. Illich has attacked the present school system's claim of "progress." His thesis is to disestablish the school. His theory advocates independent self-learning through experiences rather than the conventional imposed institutional type of learning. According to Illich, education should be for any one of any age at any time.

The methods of the type of radical education propounded by Freire and Illich as a pedagogy of consciousness raising needs further modification in terms of translating them for the present situation in India.

3. Growth Group Model. Throughout human history, the group dynamic has been used for spiritual awakening, social reform, political revolution, etc.; it changes the structures of the society. After World War II, the growth group movement became important. In therapeutic treatment, when the one-to-one session was not possible due to lack of skilled trained workers, the growth group became more effective and valuable in meeting the needs of the people.

The growth group seems to be the most effective means for the maximum number of people to experience enlivening within themselves and in their relationships with others. The growth group can provide the medium for a kind of personal sharing and caring that so many people need today. This group experience assists people in discovering their own potentialities and also humanizes the world around them.

The writer will synthesize the dynamics of this model which are relevant to the community development program of India.

F. Definitions

1. **Community Development.** The International Co-operation Administration defined the concept as follows:

Community development is the term used to describe the technique many governments have adopted to teach their village people and make more effective use of local initiative and energy for increased production and better living standards. Community development is a process of social action in which the people of a community organize themselves in planning and action; define their common and individual needs and problems; make group and individual plans to meet their needs and solve their problems, execute these plans with a maximum of reliance upon community resources and supplement their resources where necessary with services and material from governmental and nongovernmental agencies outside the community.¹

2. **Pedagogy of Consciousness Raising.** Richard Shaull says:

Paulo Freire has perfected a method for teaching illiterates that has contributed, in an extraordinary way, to that process.....In fact, those who, in learning to read and write, come to a new awareness of selfhood and begin to look critically at the social situation in which they find themselves, often take the initiative in acting to transform the society that has denied them this opportunity of participation.²

Paulo Freire says:

....A pedagogy which must be forged with, not for, the oppressed (whether individuals or peoples) in the incessant struggle to regain their humanity. This pedagogy makes oppression and its causes objects of reflection by the oppressed, and from that reflection will come their necessary engagement in the struggle for their liberation. And in the struggle this pedagogy will be made and remade.³

¹I.C.A. Airgram, Circular LA 55, NA-52, F-53, XA-357, dated October 27, 1956. Quoted by Sujan Chand Jain, Community Development and Panchayati-Raj in India (Bombay: Allied, 1967), p. 5.

²Paulo Freire, Pedagogy of the Oppressed (New York: Seabury Press, 1968), pp. 9 and 13.

³Ibid., p. 35.

....Liberation is a praxis: the action and reflection of men upon their world in order to transform it.⁴

Ivan Illich says:

I want to raise the general question of the mutual definition of man's nature and the nature of modern institutions which characterizes our world view and language. To do so, I have chosen the school as my paradigm, and I therefore deal only indirectly with other bureaucratic agencies of the corporate state: the consumer-family, the party, the army, the church, the media. My analysis of the hidden curriculum of school should make it evident that public education would profit from the deschooling of society, just as family life, politics, security, faith, and communication would profit from an analogous process.⁵

3. The Colonials. The European rulers (British, Portuguese, French, Danish, etc.) ruled India from the 18th to the 20th Century. The British were the dominant rulers and ruled until 1947.

4. Liberation. People recognizing and freeing the potentialities and strengths within themselves and also in the external environment, physical and cultural, which oppress them.

Gutierrez says:

Beyond the struggle against misery, injustice and exploitation is the search for the creation of a new man, as he sees the relation between salvation and the process of man's emancipation in the course of history, the concept of history as a process for the liberation of man means that the ultimate social changes are placed in a dynamic and broad context.⁶

5. Humanization. The masses (50 percent) of India live in poverty-stricken conditions which are considered by the writer to

⁴Ibid., p. 66.

⁵Ivan Illich, Deschooling Society (New York: Harper & Row, 1972), pp. 2-3.

⁶Gustavo Gutierrez, A Theology of Liberation (Maryknoll, New York: Orbis Books, 1973), p. 37.

be dehumanizing. Humanization means more food, more shelter, other basic amenities of life, self-dignity and freedom. Indira Gandhi, the Prime Minister of India, says:

I wish for my people not riches or power, but their basic necessities, so that they can have the opportunity to be human and to experience the fullness of life, not to be afraid of hardship or sorrow or danger, but to meet them face to face as part of life.⁷

6. Growth Groups. Herbert Thelen traces the group dynamic through the following steps:

Idea in the mind of one person; a leadership clique forms; strategic people are contacted; an overall plan takes shape; first action step is taken; public opinion is aroused; working relationship with groups are developed; the proposal takes its place in the community network; the proposal is assimilated in the culture of the community.⁸

Howard Clinebell says:

Growth groups are instruments for enlivening individuals and relationships. They're human potentials groups, designed to help us discover and use more of our latent resources.....
....the term "growth group" is any group, whatever its name, with three characteristics: (1) A dominant (though not exclusive) purpose is the personal growth of participants -- emotionally, interpersonally, intellectually, spiritually, (2) A growth facilitating style of leadership is used -- first by the designated leader and gradually by the entire group so that the group itself becomes an instrument of growth. (3) The growth-orientation is the guiding perspective; the emphasis is more on unused potential, here-and-now effectiveness in living, and future goals -- than on past failures, problems, and pathology.⁹

⁷Indira Gandhi, Quoted by Don Moraes, Voices for Life Reflection on the Human Condition (New York: Praeger, 1975), p. 15.

⁸Arthur F. Wileden, Community Development (Totowa: Bedminster Press, 1970), p. 244.

⁹Howard J. Clinebell, Jr., The People Dynamic (New York: Harper & Row, 1973), p. 3.

7. Church of North India. The Church of North India came into existence in 1970 and is comprised of six demoninations: Anglican, United Presbyterian, Baptist, Disciples, British Methodist, and Brethern. Geographical expansion of this church lies in northern, eastern, and western India.

G. Outline of the Professional Project

Chapter II describes the problem of poverty in India with a focus on the rural sector. This establishes the context of the study.

Chapter III deals with the community development process, its strengths and weaknesses, where it needs redefinition. This chapter also deals with the pedagogy of consciousness raising, based on Freire, Illich, and others. The writer shows where it is helpful and where it needs reinterpretation and reformulation for India. The strengths and weaknesses of Clinebell's growth group model for the Indian situation and its contribution to a reformulized concept of community development are discussed.

Chapter IV synthesizes the models of Chapter III in relation to the contextual reality of Chapter II. The community development process as it incorporates the elements of the previous chapters is reformulated, and its possible contribution to the liberation and development of rural India is outlined.

Chapter V summarizes the project and concludes with references to areas requiring further research and new aspects and methods of ministry for the Church of India.

CHAPTER II

THE PROBLEM OF POVERTY IN RURAL INDIA

A. The Major Causal Factors of Poverty

India is confronted with crucial problems such as a shortage of food, poor living conditions, unemployment, health hazards, lack of water and power (energy), etc. The people are living at a subhuman level which violates their dignity as human beings. People outside of India and within the country, ignorant of the complexity of the problem, criticize India's situation.

Historically speaking, India was ruled for many centuries by foreigners. Some rulers identified themselves with this country; others just could not do so. In the last two hundred years, the rulers never considered India as their own home; their main aim was to exploit the people and the land's resources for their own vested interests. Any progress made during their time was oriented in such a way that they could take advantage of it. This exploitation was done in many directions and aspects of life.

The rulers crushed the potentialities and dignity of the Indian people. In these few generations, they lost their identity, sense of creativity and potentiality. They were made to exist, not for themselves, but to serve others and be dependent upon mercy and charity. The people of India were made to work and the fruits of their labors were enjoyed by the foreign rulers. Indians were educated to maintain the structures of the Great Empire; land resources were useful only where the masters could profit from foreign exchange. Other land resources were neglected. In all aspects of life within these last two centuries, foreign rulers played with the emotions of the Indian people and made them subhuman. Ultimately, the aim was to force the Indians to live in inhuman conditions.

What we are facing today are the consequences of the actions taken by our former rulers and masters. All our problems are the

outcome of these actions and these issues are the results of what the masters taught us or made us do. Jawhar Lal Nehru says:

Nearly all our major problems today have grown up during British rule and as a direct result of British policy. The princes; the minority problem; various vested interests, foreign and Indian; the lack of industry and the neglect of agriculture; the extreme backwardness in the social services; and above all, the tragic poverty of the people.¹

The country has been free since 1947 from foreign domination and rulers. The government is governed by the people; of the people; for the people. Now, people expect immediate change, progress, growth, prosperity, happiness, good living conditions, food, jobs, clothes, etc. No doubt the material poverty is also closely linked with traditional religious ethos, value systems, traditional social institutions and power structures. Predominantly, the damaging forces and values of these traditions, systems and structures were developed during the slavery period of India. In the midst of these perplexities and confusion, the people in their frustration are struggling to survive.

As the masses are still living in inhuman conditions, so the question arises: What do we mean by poverty in the Indian situation? In other words, "Who are the poor?" While dealing with this question, poverty of the Indian people has to be understood from the economical and sociological dimensions. The people need basic commodities and essential facilities such as food; water; clothes; housing; reasonable wages for their labor; employment; proper medical and sanitation facilities; opportunities for education and recreation; and the opportunity to affect one destiny. "It is now becoming clear that the poorest of the masses are hardly benefiting at all from economic growth and development progress."² The social and political structures are

¹Jawhar Lal Nehru, Discovery of India (New York: Doubleday, 1946), p. 198.

²Darrol Bryant, A World Broken by Unshared Bread (Geneva: World Council of Churches, 1970), p. 22.

such that changes are taking place at a very slow pace, with the result that the rich people are becoming richer and the poor people of India who live below the poverty line are becoming poorer. For instance:

The Green Revolution (bumper crops) has brought some self-sufficiency in food, but this revolution has made rich farmers richer and businessmen are taking due advantage by stocking the grains and selling the food grains at higher prices and making it impossible for the poor people to have food.³

C. T. Kurian says:

Compared to the 50 percent of our population living below the poverty line, we have a small section at the top which owns and controls most of the non-labor resources in the economy and derives much of the income generated by the total economic activity in the system.⁴

An official estimate of the government of India showed that in 1962, 50 percent of the population lived below the poverty line, defined as per capita expenditure for basic existence in food and clothing of Rs. 20, i.e., DM 9, a month.⁵

Mass poverty and the struggle against it are both interdependent with cultural ethos, social and political ideologies, religious faiths, and the legacy of colonialism.

Beyond Bryant's general observations just quoted, one of the major causes of mass poverty is the shortage of food and water. The main problem of India is how to avoid mass starvation and how to increase domestic food output sufficient to keep ahead of population growth and to reduce the country's dependence upon uncertain food imports. Production of food faces many setbacks due to the following factors:

³Robert R. Brooks, "Can India Make It?" Saturday Review, (August 9, 1969), 14.

⁴C. T. Kurian, "Goals of Development in India," Journal of the Christian Institute for the Study of Religion and Society (Bangalore) XIX: 3 (1972), 19.

⁵Ibid., p. 20.

The exploitation of the agricultural resources - The former colonials exploited the land resources from the agricultural point of view. Plantations were created for the purpose of producing rubber, cocoa, tea, coffee, cotton, vegetable oils, timber, sugar and spices, for export. The land was used for non-food crops and no attention was paid to growing wheat, rice, maize, grains, etc. Soil and forest conservation and agricultural reform was never the target during the colonial regime. Timber from the forests was used for industrial purposes and the soil was degenerated. Also, the malpractice of the feudal landlord system was introduced into an agricultural society.

India was considered a vast estate and they introduced tenants and landlords. They employed a small landlord to collect revenues and taxes. Since they could not themselves deal with so large a peasant group, this form of exploitation was introduced.⁶

During British rule, India became an agricultural colony of industrial England, supplying raw materials and providing markets for England's industrial goods. These realities must never be forgotten while analyzing the problem of poverty and food shortages in contemporary India. "It is easier to trace and measure the economic policy in India; it seems that the present poverty of the Indian people is the ineluctable consequence of it."⁷

Therefore, at the present time, the government of India finds it difficult to change from industrial crops to food crops, although food crops are much needed to meet the challenge of famine and poverty. At the same time, it is also hard to break the landlord system and make reforms towards the concept of ownership of the land.

Lack of essential needs for Green Revolution -

India's total production of food grains during 1973-74 totaled over 103.60 million tons (estimated) registering an increase of 6.8 percent over the production during 1972-73 at little over 97 million tons, according to the Directorate of Economics and Statistics, Ministry of Agriculture, Government of India.⁸

⁶ Nehru, p. 201.

⁷ Ibid., p. 201.

⁸ "Food Production During 1973-74," India News (Washington, D.C.) XIII: 36 (December 6, 1974), 1.

Having made such rapid progress in agriculture, India is still handicapped in meeting the essential needs for the Green Revolution -- irrigation supply, chemical fertilizer, hybrid seeds, and pesticides. The energy crisis is severely affecting the agricultural outputs.

The majority of India's population (70 percent) live in the rural areas. The neglect of rural area development is causing unemployment throughout the country and ever increasing levels of migration to the already overcrowded urban centers. The situation deteriorates as more people flood into the cities from the villages.

Industry does not have the capacity to absorb the increases in labor force, and many of the newcomers remain unemployed or become the underemployed in the rural or urban sector living in continued poverty.⁹

Gandhi said, "What I object to is the craze for machinery, not machinery as such."¹⁰ He recognized the value of man power and machine power. He wanted man power to be used for production. "If those thousand sit idly by or starve, then in truth, it is not development."¹¹ Dr. Atman Ram says, "It is not mass production but production by the masses that would bring about healthy development, aimed at the bottom layer of the economic poor."¹² According to Atman Ram, China chose this path of production by the masses. In several poor countries, the tremendous human resources with scarce capital and technology has made possible a breakthrough in food production.¹³

⁹Lester B. Pearson, Partners in Development (New York: Prager, 1969), p. 293.

¹⁰M. K. Gandhi, All Men are Brothers (Ahmedabad: Navajivan, 1960), p. 161.

¹¹Ibid., p. 161.

¹²Atman Ram, Quoted by K. C. Alexander, "Unemployment and Social Unrest," Journal of the Christian Institute for the Study of Religion and Society (Bangalore) XVI: 4 (1971), 64.

¹³Ibid., p. 65.

Sickness is another major factor due to lack of food -- under-nourishment and malnourishment cause many diseases and epidemics such as TB, cholera, typhoid, pneumonia, etc.

Scientists distinguish two different forms. The first, under-nourishment, indicates inadequacy in the quantity of the diet; the second, malnourishment, indicates inadequacy in the quality of the diet.¹⁴

There are millions of people who are dying due to such diseases. Poor diet is leading the people to early death.

One of the diseases attributable to hunger is Kwashiorkor, the disease the first baby gets when the second baby comes. The symptoms of the disease are a watery swelling which makes the child appear plump, listlessness and apathy, cracked and scaly skin, and loss of hair. It can be fatal.¹⁵

India is a nation of nearly 600 million people. The population appears to be growing at more than 2.5 percent a year. This means an annual addition of 13 million people doubling the population every 35 years. The Indian government is making a greater effort than any other nation to reduce its rate of population growth. The objective is to bring it down to 1.5 percent in the forthcoming years.¹⁶

Dr. Karan Singh, Minister of Health and Family Planning of India, says:

In the 1971 census we were over 560 million and, at the moment of speaking, we are much nearer 600 million. The real fight is against poverty, not against people. Even if today we all join the "minus one" or the "minus two" club, with the number of people already in the country, the very mathematics of growth will ensure that by the end of the century, the population of this country will be much higher than it is today. So whatever we do now is really going to materially affect the welfare of India in the next century.¹⁷

¹⁴ Bryant, p. 33.

¹⁵ Ibid.

¹⁶ Karan Singh, "Bucharest Meet and India," India News (Washington, D.C.) XIII: 38 (December 20, 1974), 2.

¹⁷ Ibid., p. 2.

Therefore, the problem of population explosion in India is the outcome of poverty in terms of poor living conditions and lack of agricultural productivity -- an outcome of rural neglect! J. P. Naik says:

The liquidation of adult illiteracy is the most important program of national development and on it depend several other programs such as agricultural production, family planning, etc. This sector has been criminally neglected.¹⁸

Mrs. Indira Gandhi's, the Prime Minister, slogan is: "'Garibi hatao' (abolish poverty). We must recognize economic inequality as the most glaring fact of the contemporary scene."¹⁹

Under her leadership, India is developing a socialistic pattern of society -- large private enterprises are discouraged in order to maintain equality, justice and freedom, in view of the prevailing situation in the country. Nationalization of banks, factories, etc., is the first step. Land and property legislation reform are formulated as the country is facing social injustice and economic equality in every sphere of national life.

A certain section of the people are deprived of their privileges and are socially handicapped, especially the "harijans" (backward class of people), tribal people, agricultural laborers and women. The national morale is low when everybody thinks corruption is the only answer for their existence and prosperity. Gunnar Myrdal says: "The general nature and extent of corruption in a country, its incursion upon various levels and branches of economic life, and any trends that are discernible."²⁰ Jawhar Lal Nehru says: "People feel they live in a climate of corruption and they get corrupted themselves. The man in the street says to himself, well, if everybody seems corrupt, why should not I be corrupt."²¹

¹⁸J. P. Naik, Quoted by Gunnar Myrdal, The Challenge of Poverty (New York: Random House, 1968), p. 179.

¹⁹"International Economic Survey," India News (Washington, D.C.) XIII: 45 (February 1975), 3.

²⁰Myrdal, p. 227

²¹Ibid., p. 231.

Corruption is aggravating the level of poverty of the already unbearably poor. Officials and ministers are misusing the public funds for private gain. Ronald Segal says:

Bribery - or what is delicately called "grease money" is ubiquitous for important licenses, building permission, civil service appointment, agricultural aid, liquor permits, for almost anything that requires administrative sanction, even for school examination results.²²

P. D. Devanandan says:

One of the most crucial problems which India faces today is that of national integration. The country's political unity is threatened by all kinds of communal, sectarian, linguistic and cultural tension and conflicts which have come to the forefront of the body politic and independence.²³

Forces like corruption, power structures, and wrong types of planning and priorities are slowing down the progress and development in uprooting the poverty.

B. The Priorities and Approaches in the National Development Planning

Seventy percent of India's people are living in villages and, basically, India is a rural country. Mahatma Gandhi's approach was to uplift the villages. He wanted to build every village into a self-sufficient unit through community development. His approach toward cottage industries and "man power" were the means to eradicate poverty. Gandhi said:

I would say that if the village perishes, India will perish too. India will be no more India. Her own mission in the world will get lost. The survival of the village is possible only when it is no more exploited.²⁴

²² Ronald Segal, Anguish of India (New York: Stein and Day, 1965), p. 276.

²³ P. D. Devanandan and M. M. Thomas (eds.), Problems of Indian Democracy (Bangalore: Christian Institute for the Study of Religion and Society, 1962), p. 18

²⁴ Gandhi, p. 68.

Jawahar Lal Nehru, during his tenure as Prime Minister of India, was fascinated with Western scientific knowledge and industrialization. Therefore, he wanted to urbanize India with heavy machinery and industries; whereas, the impact of industrialization is causing some severe problems with the result that rural life of India is neglected and no importance is given to food growth. Even the government of India in her plans has ignored the rural areas; emphasis has been towards urbanization and industrialization. It seems this has been the serious mistake which the country's leaders have made. Nehru said: "If technology demands the big machine, as it does today in a large measure, then the big machine with all its implications and consequences must be accepted."²⁵

T. K. Oommen says:

Gandhi wanted that the villages which constitute the society of his conception should be self-governing entities. He believed in individual freedom, but he wanted that freedom should be voluntarily surrendered by the individual to the community in the interest of group welfares. He insists that all adults should actively participate in the decisional process of the community.²⁶

I would like to support Gandhi's approach of village priority as an answer to eradicating poverty. It appears to me that the eradication of poverty lies in the upliftment of the villages in India. Priority has to be given to the agricultural development which is the answer to India's socio-economical ethos. As such, the shift has to be from an urban industrialized society to an agricultural rural society. This must be kept in mind through this dissertation.

The Gandhian principles point out that people are uprooted, atomized and alienated due to the atrocities of industrial urbanization. To remedy the situation, we have to establish the harmony between people and nature by ruralizing the cities or by establishing industrial units in rural settlements.²⁷

²⁵ Nehru, p. 329.

²⁶ T. K. Oomen, "Is Gandhi Relevant Today?" Journal of the Christian Institute for the Study of Religion and Society (Bangalore) XVI: 3 (1972), 51.

²⁷ Ibid., p. 52.

Therefore, it is important to get the masses in India, especially in the rural areas, to help them assert themselves; although, at the moment, they are living in conditions of socio-economic slavery. In this slave-mentality complex, they have lost their self-identity and dignity, which is a hindrance to progress and prosperity. The loss of self-identity and dignity can be brought back in their "self-actualization" by making them aware of their potentialities so that they may participate in the struggle for political, economic and social rights and against all forms of injustice and oppression.

C. Summary

India was ruled for centuries by foreign rulers. Since the country became independent from the colonial rule of the British Empire in 1947, India has been trying hard to achieve economic progress and prosperity for the people. These centuries of foreign rule, however, have negatively affected the social and economical structures of India. The colonial rulers exploited the country's natural resources, corrupted the social structures and crushed the potentialities of the people. The present struggle is to regain these human potentialities, improve the social structures and develop the agriculture. The majority of people live below the poverty line, as measured by clothing and shelter, as well as work, health, and literacy. Seventy percent of the people live in rural areas and suffer physically and socially from declining agriculture and national government neglect of the rural life. Inadequate food production is the major cause of India's poverty. Simply, people are starving due to acute shortage of food. Malnourished people are prone to diseases and resultant epidemics. The availability of food will increase the per capita income to handle the increasing population. Since three-fourths of the unemployed are believed to be in rural areas, agriculture could be the major cause of employment in the nation. A breakthrough in agriculture would likely have its impact in the rural employment market.

The issues of India's democracy and social and economical structures cannot be understood unless the people are educated and literate. Seventy percent of the people who live in rural areas are illiterate. The lack of education and of civic sense causes corruption, communal riots, and discrimination against the poor.

Therefore, productivity of food crops must first be raised in order to solve the problem of India's poverty. The thrust of India's socio-economic development emphasizes agriculture and improvement of rural life. National planning must give priority to agricultural growth and must shift from the urban industrialized society to the development of rural society.

CHAPTER III

LIBERATION THROUGH COMMUNITY DEVELOPMENT: PEDAGOGY OF CONSCIOUSNESS RAISING AND GROUP GROWTH MODELS FOR INDIA

A. COMMUNITY DEVELOPMENT

1. The Process of Community Development

a. Definition. The International Co-operation Administration defined the concept as follows:

Community development is the term used to describe the technique many governments have adopted to teach their village people and make more effective use of local initiative and energy for increased production and better living standards. Community development is a process of social action in which the people of a community organize themselves in planning and action; define their common and individual needs and problems; make group and individual plans to meet their needs and solve their problems, execute these plans with a maximum of reliance upon community resources and supplement their resources where necessary with services and material from governmental and non-governmental agencies outside the community.¹

The United Nations' definition is stated as follows:

....The process by which the efforts of the people are united with those of governmental authorities to improve the economic, social, and cultural conditions of communities, to integrate these communities into the life of the nation, and to enable them to contribute fully to national progress.²

John Badeau defines:

¹I.C.A. Airgram, Circular LA 55, NA-52, F-53, XA-357, dated October 27, 1956. Quoted by Sugan Chand Jain, Community Development and Panchayati-Raj in India (Bombay: Allied, 1967), p. 5.

²U.N. Economic and Social Council Document E/2931 of 18 October 1956, Cited by Arthur F. Wileden, Community Development (Totowa: Bedminster Press, 1970), p. 81

Community development as a program by which the people of a village are enabled to reach out and avail themselves of national services which are already in existence.³

Lakshmir Bharadwaj, who stresses the importance of social action, suggests the following definition of community development:

Process of social action by which voluntary efforts of the people are combined with those of government toward an overall improvement in conditions of community living within an accepted national pattern of social and economic progress.⁴

Sugan Chand Jain defines:

Community development is thus essentially an adjustmental accommodative and dynamic process characterized by the improved capacity of the community to make more complex adaptation and adjustments with its environment in the course of progressing from a Lower Term of Functioning to a Higher Term of Functioning and Integration.⁵

To synthesize, community development is a process, as well as a method, by which people in an area, which they choose to identify as a community, associate and interact within it. Through interacting, they become conscious of their local unity; they set up the means to act in a corporate capacity. The people determine the needs and unfulfilled opportunities of the community. They corporately with other private and government welfare agencies improve their own physical and cultural conditions.

b. The Goals. The basic characteristics of community development are: self-help, co-operation, people's involvement and participation and co-ordinated interdepartmental working.

The common objective in the words of Illinois University Draft is:

³Badeau Quoted by Jain, p. 7.

⁴Bharadwaj, Lakshmir K., Cited by Wileden, p. 80

⁵Jain, p. 18

To build a stronger sense of community and a deeper sense of local pride and citizen's initiative to carry out needed improvements in the community by creating better understanding of the internal problems, mutual knowledge and carrying out specific action projects.⁶

According to Murray G. Ross, the goal of community development is:

A process by which a community identifies its needs or objectives, finds the resources (internal and external) to deal with these needs or objectives, takes action in respect to this and in so doing extends and develops co-operative and collaborative attitudes and practices in the community.⁷

According to Arthur F. Wileden, the overall goal of community development is action: "...concerned individuals may best serve as the local 'spark plug' that motivates others to concern and action."⁸

People's participation is the main objective of community development so that they may develop self-help programs and overcome their oppressive circumstances in terms of socio-economical conditions. Therefore, the goal is to secure economic and social betterment. For example, the principle objectives of community development in India are to increase the agricultural productivity and promote democratic growth.

c. The Principles. Underlying all community development programs are certain common characteristics. I would like to mention the major principles which process the community development program into action. These principles are based on democratic methods.

⁶Ibid., p. 7

⁷Murray G. Ross, Community Organization (New York: Harper & Brothers, 1965), p. 39.

⁸Wileden, p. 242.

We most certainly cannot preserve the democratic method in our larger society,⁹ if we fail to practice it in our local community life.

With this democratic method as a basis, the following are the main principles of community development:

- (1) The principle of need
- (2) The principle of agreed upon goals
- (3) The principle of involvement
- (4) The principle of cooperation.

(1) The Principle of Need. The principle of need assumes that the core of every community development program is a recognized need. Until the need is recognized or felt, the community development program cannot be started. Recognition of a need starts with a problem. The problem may have evolved as a result of gradually changing conditions affecting the community, or it may have developed out of a crisis situation. The causes and implication of the problem need to be understood.

Irwin Sanders says:

The following are ways in which it is possible to go about gathering the facts bearing on a situation: research studies, cooperative surveys, self-appraisal or analysis, man interviews, workshops, and descriptive statements.¹⁰

Murray G. Ross says:

Until there is discontent with existing conditions, it is difficult, indeed, to get any program of community development under way.¹¹

E. J. Niederfrank says:

The motivation of people stems from satisfactions they obtain from the fulfillment of one or more of these basic human needs.¹²

⁹Ibid., p. 277. ¹⁰Irwin Sanders, Cited by Wileden, p. 123.

¹¹Ross, Cited by Wileden, p. 278.

¹²Niederfrank, cited by Wileden, p. 107.

He lists these needs as follows:

Survival needs; feeling of security needs, belongingness and response or care, recognition and esteem needs, new experiences and desire to do one's best.¹³

He suggests that anything that helps people meet these needs helps motivate them to action. Therefore, developing a concern for doing something about the problem of felt needs has to be expressed in specific terms so that people may be motivated towards these terms.

(2) The Principle of Agreed Upon Goals. It is only when felt needs come to be expressed in terms of agreed upon goals that the basis for community action is established. Often some decisions are strictly individual. But, such decisions might appropriately be made by groups of people. The consent and opinion of all should be taken into consideration in the community development work. Ultimately, the decision for action has to be made by the affected people of the local area. Therefore, they should be enabled to make their own decision rather than depending upon outside workers and volunteers.

It is essential that, inasfar as possible, all actions of the community and all points of view be involved in this process of basic goal determination, and that programs be undertaken only if and when there is rather general agreement.¹⁴

It is also important that community goals are sound and realistic. These goals could be formulated only after careful planning and survey. Evaluation is also an important aspect of this principle. It is usually a better procedure to make at least some evaluation from time to time as the program is being formulated and gets under way.

¹³ Ibid.

¹⁴ Wileden, p. 279.

(3) The Principle of Involvement. Wileden says:

....All the people in the community should be kept informed of any plans and programs that are evolved. It is almost equally important that they be involved, both as individuals and as groups, in the analysis, planning and organization process.¹⁵

Carl C. Taylor suggests the following steps:

Systematic discussion of the commonly felt needs by members of the community aided by the belief that self-help effort will be supported by the government or some other dependable agency..... Systematic planning to carry out first self-help undertaking which has been selected by the community after due regard to its feasibility. To enlist local man power and ingenuity, consultation must go beyond the head man or his immediate circle..... Almost complete mobilization of the physical, economic and social potentialities of the local community groups.¹⁶

Therefore, the concept of self-help in this principle of involvement is the key factor. It is also essential that local resources and human talents be utilized. The resources could be land, buildings, finance, organizations, leadership, etc. Broad participation is also encouraged. This principle indicates that all the different economic, social and cultural groups be involved. This should include both sexes as well as young people. In this process, good leadership is also needed so that leaders may take up the task of initiating and educating others in helping to change themselves and educating others in helping to change themselves and their surroundings and create resources according to their own needs. Leadership should be guided by democratic principles rather than authoritarian. Training and selection in community leadership is important.

¹⁵ Ibid., p. 280

¹⁶ Carl C. Taylor, "International Cooperation Administration," Paper for Community Development Seminar, June 21-22, 1955, Cited by Jain, p. 37.

(4) The Principle of Co-operation

Co-operation between individuals and groups within the community and, on many occasions, with communities is essential to the success of a community development program.¹⁷

People are essentially social beings and appreciate doing things together. Common concerns bring people together in matters of community welfare in order to develop consciousness and pride in the community. Consciousness of community identity is necessary.

People need to have confidence in themselves and in each other if they are to work together. Effort, therefore, needs to be made to develop such confidence and mutual understanding.¹⁸

Jain says:

Co-ordination accompanied by integrated planning is both a matter of spirit and technique. It is spirit when the process aims at realizing the essential unity of purpose between the people and the government and among the departments themselves. Here the wholeness of life which expresses itself in the interrelated patterns of needs is the chief concern. As a technique it is a way of setting up intergroups, developing procedures, and building communication channels.¹⁹

Therefore, co-operation with other individuals, groups, communities and outside professional help and assistance are necessary in working together toward common objectives. Likewise, co-operation and sharing on a district, area, state, regional and national basis are important.

2. Indian National Community Development Program: An Evaluation

a. The Problems. Since the independence, the government of India has given high priority for community development in its national development plan. The community development program

¹⁷ Wileden, p. 283.

¹⁸ Ibid.

¹⁹ Jain, p. 13.

aims at both the economic rehabilitation and social integration of the people of the villages.

Pt. Jawhar Lal Nehru, former Prime Minister of India, said:

The community projects are of vital importance not only for the material achievements they will bring about but much more so because they seek to build up the community and the individual and to make the latter a builder not only of his own village, but in a larger sense of India.²⁰

In India panchayati-raj (rural self-government) is the extension of the principles and programs of community development. It is supposed to involve a complete transfer of power, initiative and resources to the people in the villages. At the governmental level it functions basically on a hierarchal basis. The process of this democratic decentralization of community development is as follows:

- (a) The Village Panchayat
- (b) The Block Development Committee
- (c) The Districts Council (Lila Parishad).

The main purpose is to mobilize people's participation and involve the people in the decision-making process of community planning and development. But, in reality, the people are neglected and their suggestions are not considered because the administrative officers of the government make the decisions for Panchayat organization.

There are many people in India, including officials in the Department of Social Welfare themselves, who are sure that the establishment of Panchayati-Raj is a fateful step that will spell confusion and disaster in the country. They are afraid that inexperience, traditional social prejudices, political polls, exploitation of ignorance, and misuse of power and funds will weaken the Panchayat administration problems at local people level.²¹

²⁰ P. D. Devanandan, M. M. Thomas (eds), Problems of Indian Democracy (Bangalore: Christian Institute for the Study of Religion and Society, 1962), p. 73.

²¹ Ibid., p. 75.

Under the national plans, many changes were introduced in rural communities and a vigorous effort was made by the government of India to rally people and the related government departments upon these changes. In this process, the community development departments at various levels played a key role in making decisions about goals, organizational patterns and resource allocations. Evaluating the community development program of the Government of India, T. R. Batten says:

"Rushed work," "one way traffic," and wrong attitudes and rivalries within the community development..... The administration in general seems to me still to be more concerned to work out the program in considerable detail and then "sell" it to the people, rather than to find with people the program that best meets their needs.²²

In the Seventh Evaluation Report on Community Development, Government of India, the following comments were made:

Many people think it to be Government's responsibility to carry on the programme. Some people are not convinced about its necessity and utility and believe that it has been thrust by Government on the people. Some believe that the programme benefits the officials more than the people Generally people's reactions are not yet favourable to the growth of self-reliance in village communities which is the primary aim of the Community Development Programme.²³

The main problem which the Indian development program is facing is that the people in the villages are illiterate. They are ignorant of the programs with the result they have no participation in such community development work. The program is unable to achieve its goal because local people have not been given the opportunity to develop their own sense of responsibility.

Another problem which this program is facing is a lack of local effective leadership. There has not been much emphasis on the training and building up of the local leadership among the people. Instead, the program is geared towards

²²Batten, Quoted by Devanandan, p. 73. ²³Jain, p. 517.

the "election" which ultimately becomes the exploited game of politics. Such politics are encouraging vested interested people to gain status and power rather than to volunteer themselves for the welfare of the community.

There is also the problem of inter-group adjustment.

Increasing incidence of factionalism and partisanship which is borne out by empirical investigations has been viewed as a danger signal for the accelerated achievement of the developmental goals. Nearly 70 per cent of the Panchas regarded factionalism as mainly responsible for decisional paralysis.²⁴

This leads to factions, partisanship, conflicts and tension between officials and non-officials. There is a sizable gap between government officials, administrators, the elected members of the Panchayat and the local people. In such conditions, the goals of community development are marred. These kinds of approaches within this program are paralyzing the community development work in India.

The principles of community development theoretically sound very good, but in practice their methodologies are not properly applied.

b. The Strengths.

The Indian Community Development Programme is an integral part of the country's Five Year Plans. The First Five Year Plan regarded Community Development as "The method through which the Five Year Plan seeks to initiate a process of transformation of the social and economic life of the villages." The Second Five Year Plan set forth the following characteristics of the method:

(a) In the first place, National Extension and Community Projects are intended to be areas of intensive efforts in which development agencies of the government work together as a team in programmes which are planned and co-ordinated in advance.

(b) In the second place the essence of the approach is that villages come together for bringing about social

²⁴ Ibid., p. 623.

change, are assisted in building up a new life for themselves and participate with increasing awareness and responsibility in planning and implementation of projects which are material to their well-being. If the program provides them with new opportunities, in turn, through their active participation in its execution, they give it a distinctive quality and enlarge its scope and influence.

(c) Self-help and co-operation are the principles on which the movement rests.

(d) The movement should bring within its scope all rural families, especially those which are underprivileged, and enable them to take their place in the co-operative movement and other spheres in their own right.²⁵

The rural community development program includes primarily agricultural development, family planning, rural industries, health education, and welfare of women, youth and children, and disadvantaged groups. These programs are administered by various government departments in collaboration with some non-governmental organizations.

The Congress Parliamentary Study Team led by Sri Raghunir Sahai toured certain areas to study the working of panchayati-raj and commented:

They have made a good beginning, are going in the right direction, with right mental attitudes both on the part of the services and that of elected representatives and they have a bright future before them.²⁶

One of the principal arguments in favor of community development programs is that it mobilizes idle man power as well as improves the economic and social conditions of rural communities.

The experience of coming together and organizing for meeting a commonly felt need is in itself an educative experience and strengthens community feeling. People's contribution in terms of cash, labor and other forms has, therefore, been regarded as the hallmark of the success of Community Development Programme.²⁷

²⁵ Ibid., pp. 5-6.

²⁶ Devandan, p. 76.

²⁷ Jain, pp. 531-532.

It is heartening to read that the total contribution of the people themselves in labor, cash and material amount to 8,702 lakhs of rupees as against the expenditure by government of 18,216 lakh up to the end of March 1960.²⁸

By the end of the First Five Year Plan period the projects had covered 123,000 villages and since then it has rapidly extended to include 400,000 villages and 300 million people.²⁹

Tremendous agriculture improvement has taken place in the last few years. According to Directorate of Economics and Statistics Ministry of Agriculture, Government of India:

India's total production of food grains during 1973-74 totaled over 103.60 million tons (estimated) registering an increase of 6.8 per cent over the production during 1972-73 at little over 97 million tons. The output of food production is encouraging and it is encouraging especially due to improved methods of agriculture through the Green Revolution.³⁰

The government is also promoting rural co-operative systems in its various forms such as provision of cheap credit to the farmers to save them from money lenders. The co-operative policy, however, embraces wider concern and purposes.

The allotment for co-operative sector has been increased from 90 co-ops in the First Plan to 200 co-ops in the Second Plan and 400 co-ops in the Third Plan. The expansion has been very rapid.³¹

The community development program is also improving the health and sanitation conditions of the rural areas. It is difficult to continue to make improvements in agricultural productivity without improving the health and education situation before long. "Death rates have gone down while birth

²⁸Devandan, p. 73.

²⁹Ibid.

³⁰"Food Production During 1973-74," India News (Washington, D.C.) XIII: 36 (December 6, 1974), 2.

³¹Jain, p. 542.

rates have kept steady. Longevity has jumped from 37 years to 49 years."³²

The community development program is involved in the field of family planning, establishing community centers, youth and women's organizations and community schools in the rural areas. The foregoing are distinctive strengths of Indian community development and are to a certain extent subject to co-ordinated interdepartmental working, further improvement, people's involvement and participation, self-help and co-operation, coverage of all sections of the population to secure the goal of social justice and economical rehabilitation. Considering the problems in the community development work in India, it is important that some of these strengths be improved for better results and progress.

c. The Need for Re-formulation. The First National Plan covered the period 1951-56, the Second Plan 1956-61, the Third Plan 1961-66, and the Fourth Plan from 1969, with three intervening annual plans.

Each of the four five year plans brought some shifts in goals, priorities, strategies, instrumentalities and the role of community development in the national plan, but two essential elements remained: Participation by the people in efforts to improve their level of living, with as much reliance as possible on their initiative; and the provision of technical and other services in ways which encourage initiative, self-help, and mutual help, and make these goals more effective.³³

It is most essential that community development work has to be geared at the people's level and not at the govern-

³² Ibid., p. 545

³³ United Nations, "Report on World Social Situation, with Special Reference to Popular Participation and Motivation for Development," (New York, U.N., 1966) Cited by Rama S. Pandey, "An Inter-organizational Analysis of Planning for Social Development in India," International Review of Community Development, XX: 29-30 (1975), 203.

mental administrative level. This strong emphasis on people's participation and involvement in their self-help programs is needed.

Theoretically speaking, the central message of the community development program is to promote initiative, co-operation, self-help among the people in the rural areas with the aid and assistance of the states and the national government. But the whole meaning is lost if a large number of people take this program as mere relief work granted to them by outsiders such as government or private agencies.

Gandhiji laid great stress in self-sufficiency, particularly in food and cloth. His idea of village autonomy was designed with a view to find out how a stateless society would fare in action. The individual was to be the centre of initiative which could expand and express itself in ever widening circles, beginning from local panchayat and heading towards a corresponding national organization or supranational organization through various tiers.³⁴

S. K. Dey, Ex-Minister for Community Development, Government of India, says:

To carry conviction to ourselves and the large masses of our people especially in the countryside that they are today "rulers" of India and not the "ruled" as they have been for centuries.³⁵

I, therefore, suggest the following reformulations for the community development program:

(1) More responsibilities have to be transferred from the administrative officials and volunteers (workers) level to the people of the area. This type of delegation of power and responsibility would help people make decisions for themselves and not others making decisions for them and imposing changes upon them. Jawhar Lal Nehru, Ex-Prime Minister, said:

You should give the people in the villages authority, initiative and technical help. But essentially authority and power should be given to them. Let them function and

³⁴Jain, p. 51.

³⁵Ibid., p. 560.

Let them make a million mistakes, Do not be afraid of it.
Let us give power to Panchayats.³⁶

(2) Adult literacy is very low. Therefore, a literacy program has to be strongly emphasized. This effective learning will help individuals as well as being more effective in bringing changes in their own area.

(3) There is a need to have a leadership training program in order to build up the local leadership.

(4) Changes in inter-personal relations is very much needed so that people may develop a community consciousness and mutual understanding. This could be achieved through expansion of education, and efficient medium of communication, such as growth group counseling.

(5) The priority has to be given to the promotion of agricultural programs. The Ford Foundation Team, in its report on India, observed:

The top priority programme objective of community development in the foreseeable future must be to marshall the educational force and drive that will stimulate village cultivators to produce more food.³⁷

It is necessary to create farmers' groups, co-operative societies, youth clubs, etc., to extend credit, supplies, marketing facilities, crop specialization, and technical guidance. It is also important to encourage farmers to involve themselves in planning and participating in community development work.

The reformulation of the process of community development in the manner suggested above could be associated with current research in the community development program. As such, the ultimate aim is to develop a growth model for the people of the rural areas. In this reformulation I am suggesting removing the current dominant notions of administrators and political bureaucracy in community development and to

³⁶ Devanandan, p. 75.

³⁷ Jain, p. 533.

greatly support and encourage the people's dynamic for bringing social justice and economic rehabilitation.

B. PEDAGOGY OF CONSCIOUSNESS RAISING

1. The Process of Pedagogy of Consciousness Raising

a. Paulo Freire's Method

(1) Definition. Paulo Freire is the Brazilian educator in exile, now working with the Office of Education of the World Council of Churches. He is the great exponent of "consciousness raising." Foremost among the critics of the present educational system, he is the author of the book *Pedagogy of the Oppressed*. He rejects the very foundation of the present educational enterprise and with prophetic zeal demands a truly revolutionary pedagogy. He has emphasized that when an individual becomes aware of himself/herself in society, then he/she demands the power to challenge the injustices he/she sees. Richard Shaull says:

At the precise moment when the disinherited masses in Latin America are awakening from their traditional lethargy and are anxious to participate, as subjects, in the development of their countries, Paulo Freire has perfected a method for teaching illiterates that has contributed, in an extraordinary way, to that process.In fact, those who, in learning to read and write, come to a new awareness of selfhood and begin to look critically at the social situation in which they find themselves, often take the initiative in acting to transform the society that has denied them this opportunity of participation. Education is once again a subversive force.....When an illiterate peasant participates in this sort of educational experience, he comes to a new awareness of

self, has a new sense of dignity, and is stirred by new hope.³⁸

Paulo Freire says:

....A pedagogy which must be forged with, not for, the oppressed (whether individuals or peoples) in the incessant struggle to regain their humanity. This pedagogy makes oppression and its causes objects of reflection by the oppressed, and from that reflection will come their necessary engagement in the struggle for their liberation. And in the struggle this pedagogy will be made and remade.....³⁹

....Liberation is a praxis: the action and reflection of men upon their world in order to transform it. Those truly committed to the cause of liberation can accept neither the mechanistic concept of consciousness as an empty vessel to be filled, nor the use of banking methods of domination (propaganda, slogans, deposits) in the name of liberation.⁴⁰

(2) The Goals. Richard Shaull, in his introduction to Freire's book, has stated the basic assumption of Freire's theory which also expresses the main objective. Shaull says:

That man's ontological vocation (as he calls it) is to be a subject who acts upon and transforms his world. and in so doing moves toward ever new possibilities of a fuller and richer life individually and collectively.⁴¹

It is thus a theory of knowledge which helps involve the knower in his situation, opens new horizons for him and prompts action to transform his conditions.

Paulo Freire says:

It is only the oppressed, who, by freeing themselves, can free their oppressors. The latter, as an oppressive class, can free neither others nor themselves. It is therefore essential that the oppressed wage the struggle to resolve the contradiction in which they are caught; and the contradiction will be resolved by the appearance of the new man; neither oppressor nor

³⁸ Paulo Freire, Pedagogy of the Oppressed (New York: Seabury Press, 1968), pp. 9 and 13.

³⁹ Ibid., p. 33.

⁴⁰ Ibid., p. 66.

⁴¹ Ibid., p. 13.

oppressed, but man in the process of liberation. If the goal of the oppressed is to become fully human, they will not achieve their goal by merely reversing the terms of the contradiction, by simply changing poles.⁴²

Therefore, the aim is liberation and humanization through praxis: the action and reflection of people upon their world in order to change that world and themselves.

(3) The Methods.

The key to Freire's method of adult education is conscientizacao (a Portuguese word roughly translated as critical consciousness). Conscientization is his antidote to schools. He analyzes the present system of education as a "banking process." Man is separate from the world, a passive spectator, a void to be filled. Education consists of depositing "knowledge" -- a collection of unrelated "facts." But, says Freire, true education is not transmission but transformation.⁴³

The following are the distinctive characteristics of his theory:

(a) Education is not a banking process. Attitudes and practices which prevail in a banking education are the following:

- (a) the teacher teaches and the students are taught;
- (b) the teacher knows everything and the students know nothing;
- (c) the teacher thinks and the students are thought about;
- (d) the teacher talks and the students listen -- meekly;
- (e) the teacher disciplines and the students are disciplined;
- (f) the teacher chooses and enforces his choice, and the students comply;

⁴²Ibid., p. 42.

⁴³Donna Suri, "Radical Education: An Introduction to the Thought of Freire, Illich and Reimer," Journal of the Christian Institute for the Study of Religion and Society (Bangalore) XX: 2 (1973), 42.

- (g) the teacher acts and the students have the illusion of acting through the action of the teacher;
- (h) the teacher chooses the program content, and the students (who were not consulted) adapt to it;
- (i) the teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students;
- (j) the teacher is the subject of the learning process, while the pupils are mere objects.⁴⁴

The teacher-student relationship in the present system is a good instance to prove this failure. Freire says:

Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize, and repeat. This is the "banking" concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits. They do, it is true, have the opportunity to become collectors or cataloguers of the things they store.⁴⁵

According to Freire, education should be given in such a way that learners become critically aware of the oppressive structures of their situation. In fact, this type of education is an instrument for personal and social liberation. Freire uses the concept of "problem posing education" which means that students should not be "docile listeners," but critical co-investigators in dialogue with the teacher. Both teacher and students participate in the learning process.

Paulo Freire says:

The teacher presents the material to the students for their consideration, and re-considers his

⁴⁴Freire, p. 59.

⁴⁵Ibid., p. 58.

earlier consideration as the students express their own.⁴⁶

What Freire has emphasized is the awareness building of students. Students should be given the opportunity to express their own opinions. They should be facilitated to be creative in their own thinking rather than memorizing material by education. They should learn through perception those things which interest them and be allowed to reflect what they have learned. For instance, a picture of a slum was shown with the word "favela" (slum) to the students in one of the areas of Brazil and they were asked to discuss what slums meant to them. Next, the word was broken down into syllables and then presented with vowel substitutions: fa, fe, fo, fu, va, ve, vi, vo, vu, etc. Because "favela" was a vitally interesting topic to them, and because they were helped to articulate their experience of "favela," it was easy for them to begin to read through that word. On the average, Freire's students became fully literate in six weeks using this model. Moreover, through this dialogue sharing, people became aware of themselves and the situation.

(b) Praxis and Conscientization. Authentic education is possible only when there is union of reflection and action, which Freire calls "praxis." Education without action is verbalism and education without reflection is activism. Men's activity, in contrast to animals, is reflection and action. It is this union that makes men creative. Freire quotes Lenin:

⁴⁶Ibid., p. 68.

"Without a revolutionary theory there can be no revolutionary movement," means that a revolution is achieved with neither verbalism nor activism, but rather with praxis, that is, with reflection and action directed at the structures to be transformed. The revolutionary effort to transform these structures radically cannot designate its leaders as its thinkers and the oppressed as mere doers.⁴⁷

Reflecting on Freire's theory of education, K. C. Abraham says:

In the modern culture masses are left out from the unitive reflection-action procedure which is authentic education. Instead the praxis of the dominant class is imposed on them.⁴⁸

An important dimension of this praxis is that it results in a process of transformation. According to Freire, in our education we are so bound to a mechanistic view of reality that we do not perceive that our concrete situation conditions our consciousness of the world, and that in turn this consciousness conditions our attitudes and our ways of dealing with reality. But reality cannot be transformed without posing man's false consciousness of reality as a problem and through developing a consciousness which is less and less false.

Abraham says:

The purpose of education in a revolutionary context is the liberation of the oppressed. It is possible only by an act of consciousness-raising. Freire's own term is conscientisation--a process in which men, not as recipients but as knowing subjects, achieve a deepening awareness both of

⁴⁷ Paulo Freire, pp. 119-120.

⁴⁸ K. C. Abraham, "Education for Revolution: The Significance of Paulo Freire's Thought," Journal of Christian Institute for the Study of Religion and Society (Bangalore) XX: 2 (1973), p. 31.

the socio-cultural reality which shapes their lives and of their capacity to transform that reality. This occurs not through intellectual effort alone but through praxis.⁴⁹

b. Ivan Illich's Method

(1) Definition. Illich's views have been set forth in two books, Deschooling Society and Retooling Society. Essentially, Illich objects to school as an exclusive "definer," decreeing not only the goals of individual and national well-being, but how to attain these goals and who is eligible to succeed.

School is the advertising agency which makes you believe that you need the society as it is. In such a society marginal value has become constantly self-transcendent. It forces the few largest consumers to compete for the power to deplete the earth, to fill their own swelling bellies, to discipline smaller consumers, and to deactivate those who still find satisfaction in making do with what they have. The ethos of nonsatiety is thus at the root of physical depredation, social polarization, and psychological passivity.⁵⁰

I want to raise the general question of the mutual definition of man's nature and the nature of modern institutions which characterizes our world view and language. To do so, I have chosen the school as my paradigm, and I therefore deal only indirectly with other bureaucratic agencies of the corporate state: the consumer-family, the party, the army, the church, the media. My analysis of the hidden curriculum of school should make it evident that public education would profit from the deschooling of society, just as family life, politics, security, faith, and communication would profit from an analogous process.⁵¹

⁴⁹ Ibid., p. 32.

⁵⁰ Ivan Illich, Deschooling Society (New York: Harper & Row, 1972), pp. 163-64.

⁵¹ Ibid., pp. 2-3.

(2) Goals. Illich rejects the schools' claim to be the agency enabling people to reach the goal of progress which he considers to be a false assumption, underlying the schools.

In school we are taught that valuable learning is the result of attendance; that the value of learning increases with the amount of input; and, finally, that this value can be measured and documented by grades and certificates.In fact, learning is the human activity which least needs manipulation by others. Most learning is not the result of instruction. It is rather the result of unhampered participation in a meaningful setting.⁵²

According to Illich, the global crisis is one of overdevelopment and the overdeveloped nations must level down. As he says:

I believe that a desirable future depends on our deliberately choosing a life of action over a life of consumption, on our engendering a life style which will enable us to be spontaneous, independent, yet related to each other, rather than maintaining a life style which only allows us to make and unmake, produce and consume -- a style of life which is merely a way station on the road to the depletion and pollution of the environment.⁵³

(3) The Methods. Illich proposes the following factors in his theory of educational process:

Illich rejects the theory of education which suggests education on the basis of a person's past educational history and abolition of compulsory school attendance. As he suggests:

Most learning happens casually and even most international learning is not the result of programmed instruction. Normal children learn their first language casually, although faster if their parents pay attention to them.⁵⁴

⁵²Ibid., p. 56

⁵³Ibid., pp. 75-76

⁵⁴Ibid., p. 18

According to him, the present educational system is based on manipulation and the opportunity is not given for pupils to be creative. The teacher acts as a moralist-therapist and considers himself/herself to be an authority and he/she persuades the pupils to submit to a domestication of his/her vision of truth and his/her sense of what is right. One may disestablish schools by creating "learning webs."

1. Reference Services to Educational Objects -- which facilitate access to things or processes used for formal learning. Some of these things can be reserved for this purpose, stored in libraries, rental agencies, laboratories, and showrooms like museums and theaters; others can be in daily use in factories, airports, or on farms, but made available to students as apprentices or on off-hours.
2. Skill Exchanges -- which permit persons to list their skills, the conditions under which they are willing to serve as models for others who want to learn these skills, and the addresses at which they can be reached.
3. Peer-Matching -- a communications network which permits persons to describe the learning activity in which they wish to engage, in the hope of finding a partner for the inquiry.
4. Reference Services to Educators-at-Large -- who can be listed in a directory giving the addresses and self-descriptions of professionals, and freelancers, along with conditions of access to their services. Such educators, as we will see, could be chosen by polling or consulting their former clients.⁵⁵

Donna Suri, commenting on Illich's methods, says:

Illich maintains that neither development nor mere political revolution is capable of overcoming the ideology schools represent. Rather, a cultural revolution is required. The cultural revolutionary questions the accepted ideas of what man can have and want. In Illich's view, our desires are largely artificial creations fostered by contemporary

⁵⁵ Ibid., pp. 112-113.

institutions to serve the interests of those institutions.⁵⁶

Therefore, using the school model, Illich brings out the main point that everywhere not only education but society needs "deschooling."

(4) The Problems. The following are some of the problems which Freire's and Illich's models could present in the Indian situation. Isolation to some extent is the product of the mysticism of the Indian cultural heritage. The concept of renunciation has played a vital role in keeping people away from the realities of the world. As such, the mysticism, not epistemology, was more towards "spiritual achievements" rather than facing the physical world realities.

Freire has rejected the presupposition of Western education. It also implies that he has no use for the epistemology of the Indian tradition which dissociates speculation about the world from actual involvement in an effort to change it. Thus the basic assumptions of our education are challenged. Authentic learning occurs when there is a union of action and reflection, a process which takes us to the very heart of the situation with a view to change it. This fundamental perspective alone can liberate our mind from a bondage of spiritualization and rationalization.⁵⁷

The objective of Illich's and Freire's models is to change the role of the teacher from an authoritarian task-master to a role equally involved with the pupil in the process of learning. But this process has the implication of the traditional concept of "Guru." This image is still prevalent in the Indian society. The masses depend on the Guru as recipient of knowledge. It is always the Guru (teacher) who has to give education in a authoritarian way to his pupils or disciples. This

⁵⁶Suri, p. 41.

⁵⁷Abraham, p. 36.

educational pattern is part of the feudo-colonial heritage. It has faithfully served the interests of the "status quo." But there is the problem that the people who can most strongly bring these changes come from the position of educational privilege -- the class of status quo. The educated class is not willing to work among the oppressed people. For example, in the Indian situation, it is hard to get the educated people to work in the rural areas.

In most of the Third World there are enormous numbers of people who need to learn such basic things as simple health care and sanitation, improved agricultural practices, literacy, their own human rights. Even if it is possible to mobilize every person capable of teaching these things, there will still be a fairly low ratio of teachers to students.⁵⁸

(5) The Strengths. Many people are now at work in different parts of the world using Paulo Freire's basic method. They help underprivileged people to become aware of their situation as they are taught basic skills such as reading and writing. As they learn together, they are already on the way to transforming the basic pattern of their lives in favor of greater freedom and overcoming oppressive conditions. Donna Suri, speaking about Freire and Illich, considers their contributions as radical education. She says:

One of the underlying assumptions of conventional education has been that to be is to possess. Radical education is saying, to be is to act, to express. Hence the values of radical education naturally appeal either to those exploited masses who see no chance of possessing in the present social order or to those who have possessed too much, who "gained the whole world and lost his own soul."

Paulo Freire and Ivan Illich are raising the consciousness of the people who are oppressed, so that they

⁵⁸ Suri, p. 43.

⁵⁹ Ibid.

may liberate themselves from the oppressive environment. The tool of this pedagogy is education. The following are the main strengths which I observe in the pedagogy of the consciousness raising.

(a) Participation. The emphasis is on the participation of the people in the process of learning. Paulo Freire speaks about the illiterate masses of both urban and rural areas. Their participation is an essential factor. In his method of teaching, he emphasizes the group participation, in which every member participates and shares his own experiences. Paulo Freire calls this a "decoding process." He says:

Many political and educational plans have failed because their authors designed them according to their own personal views of reality, never once taking into account (except as mere objects of their action) the men in-a-situation to whom their program was ostensibly directed.⁶⁰

Illich also emphasizes the participation of the people in the learning process and he rejects the method of education when it is imposed upon the people. He says:

The teacher as moralist substitutes for parents, God, or the state. He indoctrinates the pupil about what is right or wrong, not only in school but also in society at large. He stands in loco parentis for each one and then ensures that all feel themselves children of the same state.⁶¹

Therefore, it is this indoctrination to which Illich and Freire object and they favor individual freedom in the process of self-learning by participation. Illich says:

Our present educational institutions are at the service of the teacher's goals. The relational structures we need are those which will enable

⁶⁰ Freire, p. 83.

⁶¹ Illich, p. 45.

each man to define himself by learning and by contributing to the learning of others.⁶²

(b) Communication. Communication is another important strength. Freire suggests that through communication, a communion is established among the people. As he says:

Founding itself upon love, humility and faith, dialogue becomes a horizontal relationship of which mutual trust between the dialoguers is the logical consequence. It would be a contradiction in terms if dialogue -- a loving, humble, and full of faith -- did not produce this climate of mutual trust which leads the dialoguers into ever closer partnership in the naming of the world. Conversely, such trust is obviously absent in the anti-dialogics of the banking method of education.⁶³

Therefore, communication is essential in bringing about communion and trust. But if the people cannot be trusted, then there can never be any liberation of the people.

(c) Co-operation. Freire also emphasizes the importance of co-operation in the liberation of the oppressed.

Co-operation, as a characteristic of dialogical action -- which occurs only among subjects (who may, however, have diverse levels of function and thus of responsibility) -- can only be achieved through communication. Dialogue as essential communication must underlie any co-operation.⁶⁴

(d) Unity. Freire suggests that unity must be there among the people to achieve the goals of liberation.

....in the dialogical theory the leaders must dedicate themselves to an untiring effort for unity among the oppressed and unity of the leaders

⁶²Ibid., p. 102

⁶³Freire, p. 80.

⁶⁴Ibid., p. 168.

with the oppressed in order to achieve liberation.⁶⁵

Both Illich and Freire have challenged the authoritarian systems where the potentialities and the talents of the masses of the people are crushed by those who claim themselves to be authoritarian. Illich and Freire have propounded their theories of education on radical principles of democracy, and have voiced in favor of freedom. Freire says, "Freedom and authority cannot be isolated, but must be considered in relationship to each other."⁶⁶ Illich says, "Deschooling is, therefore, at the root of any movement for human liberation."⁶⁷

2. The Need for Adaptation. The insights and methods of Illich and Freire are very relevant in the Indian situation. The pedagogy of consciousness raising will help India to be independent of the economical perspective of dependency on the Western world for assistance and aid; the peasants will be able to free themselves from the elites; the students would be more creative freed from the authoritarian teachers.

Freire's ideas about generative theories -- themes selected for their relevance and help participants, reflect upon their situation and are useful for the Indian situation.

Certainly his ideas are born out of his experience in Latin America, but the content needs to be translated to the Indian situation. His basic stress, which is on the unity of reflection and action and on the critical awareness that attempts to lead to activities which will, in turn, change oppressive structures, are relevant to the Indian situation. Since masses of our people live in the villages and the majority of the population is illiterate, Freire's methods are useful instruments in raising the conscious-

⁶⁵Ibid., p. 172.

⁶⁶Ibid., p. 179.

⁶⁷ Illich, p. 68.

ness of the masses and educating them for liberation. Freire's method is intended for both urban and rural poor and is centered on community dialogue with a minimum of teaching aids. Freire has focused on teaching the masses to think critically about their situation through the medium of literacy instruction. This, as previously discussed, is the felt need in India today.

Illich's methods are also very relevant in the Indian situation, especially when the whole school system is based on degree or diploma, certificate oriented type of education; consequently, this is resulting in unemployment, student unrest and economical crisis.

Certainly, this conventional, authoritarian type of education has to be changed. As Illich's thesis points out, there is a need to disestablish these conventional teachings and educational systems. The educational system Illich advocates could be related to any number of human goals -- skill, self-awareness, creativity -- for almost any type of student. Some of these methods could be applied both in the Indian urban and rural situation at all levels of educational structures.

C. GROWTH GROUP MODEL

1. The Process of Growth Group Model

a. Definition. Growth groups provide opportunities for the people to come together on the basis of their agreed upon goals. In such groups members learn to share their own respective concerns, feelings and experiences. This type of interpersonal communication enables members to have a growth experience in their own lives. As such, through group participation, they begin to recognize their own strengths and potentialities and they also begin to learn interpersonal relationships with other people. Thus, this whole experience of growth group not only helps to have personal liberation of

the participants, but it also facilitates them to liberate others who are caught up in their own oppressive situation.

Howard Clinebell says:

Growth groups are instruments for enlivening individuals and relationships. They're human potentials groups, designed to help us discover and use more of our latent resources.the term "growth group" is any group, whatever its name, with three characteristics: (1) A dominant (thought not exclusive) purpose is the personal growth of participants -- emotionally, interpersonally, intellectually, spiritually, (2) A growth facilitating style of leadership is used -- first by the designated leader and gradually by the entire group so that the group itself becomes an instrument of growth, (3) The growth-orientation is the guiding perspective; the emphasis is more on unused potential, here-and-now effectiveness in living, and future goals -- than on past failures, problems, and pathology.⁶⁸

Robert C. Leslie says:

It is my thesis that the small group can provide the medium for the kind of personal sharing that so many yearn for today.there is increasing evidence, however, that providing opportunity for the sharing of personal feelings can greatly enhance the working effectiveness of a group.⁶⁹

In the growth group the content is dealt with on a personal level, in terms of the feelings, struggles, hopes and goals of the members. These growth groups sometimes can be used for task (action) as well as for growth goals.

b. The Goals. Group dynamics is being used in a variety of ways in our modern society, such as for educational purposes; small group insights are enriching ongoing boards and committees, both in the secular and religious sphere. There is a new awakening of this dynamic. If properly utilized in the church life, small groups are valuable for Bible study, prayer

⁶⁸ Howard J. Clinebell, Jr., The People Dynamic (New York: Harper & Row, 1973), p. 3.

⁶⁹ Robert Leslie, Sharing Groups in the Church (Nashville: Abingdon Press, 1970), pp. 14-15.

and discussion. Within the church, there has been a new insight through women's groups, youth groups, marriage enrichment groups, adult groups, etc. Small groups can lead to action in the world. There are task groups which raise consciousness, changes, revolutions, and evolution. Some groups are also being used for worship programs which improve communication through preaching. Some small groups are organized into mission or outreach groups which are concerned with needy people.

Howard Clinebell says:

In the small, sharing group lies the power which enables people to love more fully and live more creatively. This is the people dynamic -- the Power we have to recreate each other and ourselves through caring and sharing. Growth groups offer a means of releasing the people dynamic to help humanize personal relationships and to help create a world in which every person will have the opportunity to develop his full, unique capacities.⁷⁰

The pressures of massive loneliness, love-hunger, and diminished self-esteem already stand at explosive levels.Growth groups constitute one important answer to this basic need. They provide opportunities to learn the interpersonal skills which alone can produce what we want -- better relationships, healthier personalities for our children, more fulfilling vocations and better communities. In short, a more humanizing world.⁷¹

Clyde Reid says that people everywhere are hungry for depth relationships. As he points out:

They need such relationships to give them a point of security and belonging in a world of rapid change and mass society. Small groups also can supply the deep needs of human beings for love and acceptance that is so impossible to find in a crowd of a hundred or a thousand.any group that will find a way to the actual sharing of human lives will make a difference either for good or ill in this modern world.⁷²

⁷⁰ Clinebell, p. viii.

⁷¹ Ibid.

⁷² Clyde Reid, Groups Alive, Church Alive (New York: Harper & Brothers, 1969), pp. 13 and 16.

He says that there is great power latent in a small group, and most of us have been exposed to the demonstration of that power. These guidelines are not rules, but means through which the group functions, enhancing the quality of life. These approaches are used so that every member may share his or her feelings, hopes and goals, rather than having head level trips, which means intellectualizing the issues, debating, but covering up gut level feelings. Howard Clinebell says:

Summarizing these goals, a growth group provides an interpersonal environment in which a person can become more aware, relating, authentic, loving, enjoying, spontaneous, creative, risking, present, coping and connected with the source. It is in this process of fulfilling one's potential for full aliveness that one experiences inner affirmation and joy.⁷³

c. The Methods. Many individuals have ideas as to what needs to be done to improve the community in which they live, but they do not know how to proceed to implement such ideas. Often they have certain basic needs of their own, but lack opportunity to be strengthened by others and share what they would like with others. They do not know how to go about getting group or community acceptance of an idea or how to achieve what they believe to be a desired type of action.

Herbert Thelen traces the process through the following steps: idea in the mind of one person; a leadership clique forms; strategic people are contacted; an overall plan takes shape; first action step is taken; public opinion is aroused; working relationships with other groups are developed; the proposal takes its place in the community network; the proposal is assimilated in the culture of the community.⁷⁴

This theory of change may be applied to individuals as well as group behavior, but Lewis believes that "it is usually

⁷³Clinebell, p. 7.

⁷⁴Wilenden, p. 244.

easier to change individuals formed into groups than to change only one of them separately."⁷⁵

The following are the characteristics of the growth group process:

(1) The Contract. Clyde Reid says:

Every group needs a clear agreement on the purpose or purposes for which its members are gathering. If group members come with differing expectations, they are only inviting frustration and conflict when some of these expectations are disappointed.⁷⁶

Therefore, the purpose for the group's meeting should be commonly understood. It is essential to know what the needs are of the group members and they should be facilitated in such a way so that they may decide what they want and how these goals may be achieved. A sort of discipline is imposed regarding the length and frequency, time, and size of the group.

(a) The Size and Composition. Size is a very important factor. In the growth group, in order to achieve a close supporting fellowship, size is especially important. An ideal size is eight to twelve as this enables the group to have a sense of caring and community, trust; building communication is also possible. The time factor is also another important element of the group contract. Time of the meeting should be fixed and the group has to respect this discipline.

(b) Length. Length should be decided in light of a particular group's goals. Six to eight sessions are usually minimal for achieving even modest feeling

⁷⁵Ibid., p. 245.

⁷⁶Reid, p. 34.

level goals. The group can recontract the length after the set sessions, which should be encouraged to evaluate the sessions and study whether or not the group has been able to achieve the goals; then continuity of the group will operate.

(c) Open Versus Closed Group. On-going groups eventually need to replace graduates and dropouts. It is best in short-term groups with personal growth goals not to add members after the second session. When members are added or subtracted in any group, it is essential for everyone's feelings to be discussed openly so that group identity can be rebuilt.

(d) Meeting Place. A place should be fixed. Privacy is essential, but too much comfort is not required. It should be a relaxed, open atmosphere. A rug will enable members to sit on the floor and reduces stuffiness.

(e) Recruitment or Selection. An invitation should be extended with proposed goals and name of group. This helps the needy people to respond to the group, such as enrichment groups; relationship training fellowship; growth workshop; personal effectiveness groups; renewal groups, etc.; marriage enrichment groups, sharing, supporting groups, etc. But, in order to make a group successful, it is essential that the leader recruit "leader types" within the institution and then work on "disturbed persons." In selection, the leader has to be careful to recognize those who are likely not to profit, although everyone can be benefited, if he/she has a reasonably

functional relationship, self-esteem and a desire to improve his/her relationship.

Most successful groups are those in which the group members have agreed upon some common disciplines they will all observe.

(2) The Pattern of Participation. Most church groups work with essentially "normal" or healthy persons. The group members are not perceived to be ill, and the goal of group membership is not treatment. For normal, healthy people, to seek ways of more effective and more satisfying living is quite normal within the church setting.

(a) Communication - Verbal and Nonverbal

i) Verbal - Phoniness and Intellectualism.

There is always a tendency for the group members to talk about "things" and enter into intellectualism -- discussion, passing information, and having "head level trips." If this goes on, there is the possibility of having communication which may turn out to be phoney, because the group is not communicating to each other on a feeling level. Therefore, it is important to have an outlet of feelings within the group, and that is communication.

Hidden Agenda - Clyde Reid says, "It is not always possible or wise to expose the hidden agendas."⁷⁷ Sometimes, people do hide their deep feelings, so they should be facilitated in such a way that they may come out with their feelings.

⁷⁷Ibid., p. 16.

Playing Games - Often people play games by exchanging ideas, but will not talk about their own reality of life. Therefore, it is important that people should be encouraged to confront their feelings realistically. Leslie points out that his thesis is that the small group can provide the medium for the kind of personal sharing that so many yearn for today. He says:

A large part of the uniqueness of the sharing group lies in the experience of communicating freely, without defensiveness, in as personal a manner as one desires.⁷⁸

He emphasizes that the focus is on the present without ignoring the past. Personal sharing is preferred over diagnostic probing. Leslie says that often people play games by trying to solve the problems of other people.

ii) Nonverbal - Awareness and Communication Tools. Howard Clinebell says:

Awareness exercises can help us rediscover immediate experiencing and get beyond the use of words and intellectualizing to pretend, keep distance, control, hide. The exercises can help us get in touch with forgotten feelings and sensations. Most of us were programmed in childhood to ignore many rich, powerful, sensual feelings within our bodies.⁷⁹

As he points out, these are excellent ways of celebrating the experience of depth communication (called communion). He suggests some of these methods -- reclaiming your inner space, getting in touch with your feelings through debriefing

⁷⁸ Leslie, p. 142.

⁷⁹ Clinebell, p. 46.

and fantasizing, etc., body touch, hugging, massage, holding hands, etc.

(b) Stages. There are some typical stages through which a group experiences many changes.

i) Defensiveness. Clinebell calls this defensiveness an initial anxiety, testing and attempt at connecting; the group is suspicious about the leaders; the members have some preconceptions about the members. Therefore, there can be little depth sharing unless they develop a rapport. Leslie says:

It is particularly important in this first stage, that the leader be accepting of the hostility directed toward him, recognizing it in part as an expression of anxiety.⁸⁰

Therefore, group cohesion is needed so that they can have interaction of their feelings. Edgar Jackson says, "A sense of security will hold a group together..... Leadership adequacy will hold a group together....."⁸¹ Clyde Reid says:

When a group is first offered freedom, or where freedom is thrust upon a group by the leader, the initial reaction is often one of resistance and hostility.⁸²

They may think they will be exposed through participation; therefore, they give center position to a leader.

⁸⁰Leslie, p. 180.

⁸¹Edgar N. Jackson, Group Counseling (Philadelphia: Pilgrim Press, 1969), pp. 13-14.

⁸²Reid, p. 65.

ii) Distance. Thomas C. Oden says:

There are times when a group will be struggling with issues of interpersonal distance. Persons are wondering how close or how far they are from others. Some wish to be approached; others would prefer the safety of distance.⁸³

Clinebell calls this the honeymoon stage where they struggle to be related with each other. As he says, the group leader should help them face rather than run from conflict and frustration, as they will be discovering depth with other human beings.

iii) Dependence. Reid says:

In the human individual, the parallel to this stage is the infant/parent relationship in which the small child is clearly dependent upon the leadership and protection of the parent.⁸⁴

Many groups are perfectly content to let their leader do all their work, make all their decisions and leave them alone; whereas, they should be given independence to make their own decisions. Leslie says:

This is the most constructive stage in group life, with the leader giving less attention to structuring but more attention to mirroring, deepening and modeling.⁸⁵

The group should be able to develop its own mores and to draw upon its own unique history and to develop its own distinctive vocabulary. Howard Clinebell points out that in having such

⁸³ Thomas C. Oden, The Intensive Group Experience (Philadelphia: Westminster Press, 1974), p. 31.

⁸⁴ Reid, p. 20.

⁸⁵ Leslie, p. 181.

independence, there is risk in the beginning as some begin to risk openness by sharing their disappointment, pain and their dim hopes for change. He says:

This is the most constructive stage in group life, with the leader giving less attention to structuring but more attention to mirroring, deepening, and modeling.⁸⁶

iv) Growth. Breakthrough comes when members are willing to share their personal feelings and when they recognize and accept each other. Self-esteem is boosted. This gives them a new self-image and behavior and they discover how to relate themselves with others.

v) Conclusion of the Contract. A group which has already developed a sense of belongingness and caring community approaches conclusion with grief feelings. The climate should be created in such a way that they may accept this as part of life.

Unfinished Business - Evaluation is essential to determine if there is any unfinished business.

The Future Orientation - relating the group experience with their own situation in the outside world. The whole group experience can be celebrated through an "affirmation circle," an individual feedback about the experiences and then affirming this by some awareness methods such as song, prayer, hugging, dance, etc.

⁸⁶ Clinebell, p. 33.

(3) The Role of a Leader. A leader should develop certain qualities which are helpful for him/her to facilitate and participate in a group. As Leslie says:

He needs to have a basic confidence in groups. He needs to be willing to trust the group members to find their way, to permit the group members to find their own answers. He needs to be committed to a leadership stance that involves active participation but not authoritarian direction. He needs to be comfortable with groups that may move in a direction he would not have chosen. He needs to be able to leave matters unfinished, to allow discussion to be open-ended, to see questions raised without finding answers for them. His trust in the group process is a part of a larger trust in life itself.⁸⁷

The following are the guidelines which a leader has to follow:

(a) Self-revealing. No leader can really encourage sharing until he is willing to share himself. He should allow members to express their feelings openly. He should encourage listening and affirmation.

(b) Linking. The leader should facilitate development of group identity through significant relating and sharing. He should allow interaction within the group for better understanding and help. The leader often comments on issues that were left unresolved, citing them as unfinished business to be looked at again.

(c) Awareness. He should be aware of the different moods and interaction patterns, both in the individuals and the group as a whole and he should help them to improve their group interaction.

⁸⁷ Leslie, pp. 182-183.

(d) **Discovery of Potentialities and Strengths.**

Helping the group members to see their own potentialities and strengths so that they may be able to be appreciative of their own "self," build up self-esteem and a sense of independence in making decisions, maturation of their personalities.

(e) **Nudging.** A nudge is a challenge, a confrontation that can be refused or rejected, but Leslie says, "It is an invitation to action, but it is not a demand."⁸⁸ As Clinebell says, "Caring plus confrontation produces growth."⁸⁹

Therefore, it is essential for a leader to make members aware of these confrontations so that they may be realistic towards themselves. They should be forced to do so, but it should be done more on an invitation basis. Change is encouraged and desired, but it should not be demanded.

(f) **Inter-communication Exercises.** Awareness exercises, expressive uses of art, role playing, useful information, are the tools for meaningful and creative communication which helps the interaction within the group.

(g) **Deepening.** The leader has to move from impersonal, peripheral issues to personal involvement in significant concerns. He should be supportive in the group. Sometimes, he has to spend time with an individual member after the group for further support.

⁸⁸ Ibid., p. 177

⁸⁹ Clinebell, p. 40.

Clyde Reid says:

Like a good parent, the group leader should help his group members to assume an increasing share of responsibility and leadership, to grow away from dependence upon him when the situation makes it appropriate. It is sometimes tempting to keep a group dependent upon oneself, just as it is tempting to keep a child dependent. It satisfies the dependency needs of the leader, but may prevent the growth of the group. Learning to let go is an important lesson of leadership.⁹⁰

2. The application of the Process in the Indian Situation

a. The Problems. The application of the growth group process has the following problems in the Indian situation:

(1) The Question of an Individual Identity Within the Community. Facilitating is the biggest and toughest job for a leader or counselor. Basically, Indians are not ready to share their feelings at once. "Shyness" and "shut in feelings" are the main criteria. This has a reason. "Shyness" is there because people get less opportunities to express their own "feelings." The individual is not recognized. It is always the group and the group decision. So, how can you expect an individual to come out with his feelings? He/she may deny and say, "it's OK," yet he/she may struggle within himself/herself. "Emotions are expressed" in group but they are not the gut level feelings.

(2) Expectancy Role. There is a quest for freedom and human dignity as people are usually in an expectancy role and are struggling to be more potential and independent in

⁹⁰Reid, p. 86.

their own life decisions and style of living. Often, these individuals are victims of a family situation and there is no growth and they are not happy. If this is the struggle within the family, my question is, how can we expect a nation to progress and develop in all aspects of life if these feelings and potentialities are crushed right at the beginning at home?

The whole question of the elders' domination and suppression and asking the younger people to play the role as they want it to be played is also a difficult situation. Whereas, the younger people feel if they annoy them, they won't be comfortable as they have strong emotional and sentimental feelings towards them. They believe in obligations and "duty." Yet, they suffer. In such a typical situation, there has to be a breakthrough, or bridging of the gap.

(3) Lack of Understanding. Emotions and sentiments are good in interpersonal relationships but often these emotions have the tendency to fool individuals as they are not ready to accept reality or, rather, they are not willing to act realistically in terms of their growth. Superstitions, ignorance, "traditionalism," "religionism," become part of their personality. When they are rigid and close in their thinking, no change can take place. It is here they need help to be more open and flexible and change themselves in light of a realistic picture which they are confronting.

Today's Indian people are looking for "wholeness," integration of their own personalities, integration within the community where they live.

b. The Strength. Group dynamic is being used in a variety of ways in our modern society, such as for sharing, growth and

action. This is a good process in helping people to liberate themselves from an oppressive environment. The impact of growth group dynamics is so great that it is changing the society. This dynamic helps individuals to grow, builds up effective group. Furthermore, growth group approach helps in the adjustments of inter-group relationship. It also builds up a community consciousness. The result of this growth is economical radical change, liberation in terms of social and economical perspectives. The following are the distinctive strengths of this process.

- (1) Growth group provides communication between people so that they may recognize an intimate intimacy interaction and cohesion within the family, group and community.
- (2) Growth group process facilitates an individual to develop his/her self-esteem, be functionary and creative and develop awareness. The personal growth in this process helps an individual confront reality.
- (3) Growth group process also motivates people to task or action in bringing out the changes in the society.
- (4) The participation in the group process helps the individual build up a caring community. Therefore, the clusters of growth groups make an effective community.
- (5) Growth group process provides an opportunity to develop leadership skills on democratic principles. Every participant learns to be an effective leader through interpersonal relationship within the group.

Therefore, growth group provides opportunities for people to come together so that they may accept and confront each other which is their growth. They learn to discover their personalities, potentialities, and strengths in this interpersonal relationship. In this interaction and cohesion they

also learn to share their experiences with other people. Ultimately, the whole process not only helps them to liberate themselves but they become instruments for social change within their society.

c. The Need for Adoption. Basically, Indian people associate themselves in their respective ethnic groups based on sub-culture, clan, tribe, class, caste, creed, region and many other such factors. Generally speaking, individualism is not commonly seen within the Indian community. Mostly, people are more group-centered and community-centered. Within these groups it is easy to use the growth group model, where people assemble on the basis of their common objectives from cultural, social and economical perspectives. The strengths of growth group model could be used in order to overcome the problems in the Indian situation.

Growth group process can be the source of interaction and communication in the groups. People are enslaved by prejudices, by customs, by convention, by fear, by subconscious factors or by religion, superstitions, folkways, etc. This program would help people to be independent of the evil forces of the society which keep them in bondage and, thus, they suffer.

The masses of people cannot be ignored in the process of development of India. At present, people are living in their isolation and frustration and many of them are living in sub-human conditions. Their growth in all aspects of life (social and physical) is marred. People need people who can help each other by giving dignity and freedom. It is essential for people to understand who they are and where their responsibilities are toward themselves and others. This also helps them to understand themselves and understand others. This get-together means growth or liberation of their "self"

which ultimately helps the family, community and the nation towards healthy growth. This co-operative mutual get-together makes it possible for the people to improve the economic, social and cultural conditions of communities and enables them to contribute fully to national progress. The opportunity for the sharing of personal feelings can greatly enhance the working effectiveness through the group so that they may co-operately help themselves in the community where they live.

D. Summary

The process of liberation from cultural and physical perspectives, that is, economic, social and political oppression, is being pursued through many models in various types of communities throughout the world. Community development, consciousness raising (Paulo Freire's and Iven Illich's models of radical education) and growth group models are among those being applied.

Although the process of community development program being applied in the villages of India shows a good amount of progress and accomplishment, the program needs further modification in terms of its approaches and methods. The concept of community development indicates that through its program people are assisted in organizing themselves at the local level, the community. They are given opportunities to decide what can and should be done, to move toward achievement of the agreed upon goals and objectives. The goal of the program is for people to serve themselves in improving the conditions of their own community. Thus, the process of community development is based upon the principles of need, agreed upon goals, involvement and cooperation. The Indian community development is geared towards "panchayat-raj" (rural self-government) in collaboration with the government administrative machinery in order to mobilize community self-help programs.

However, this program lacks individual participation and involvement. The people are not encouraged to govern themselves. This

is the biggest setback in the development program of the villages. The power has to be delegated from government officials to the people of the area in order to encourage the agricultural communities to involve themselves in planning and participation in community development work. People's involvement and participation in the community development work can be built up by adopting the model of pedagogy of consciousness raising. According to Paulo Freire's methodology, an illiterate person can be educated; once educated, the person perceives things differently, not only internally, but also in the environment. This awareness leads the person to transform the oppressive conditions of the community. According to Freire, authentic education is possible only when there is union of reflection and action, which he calls praxis. Education without action is verbalism, and education without reflection is activism. Education is not transmission, and it should be transformation. Once a person has this type of learning experience, a consciousness of self-liberation and the liberation of others develops. According to Ivan Illich, education should not be manipulative, demanding and "indoctrinization." Therefore, he attacks the conventional type of education by saying, "Disestablish school," thereby demanding de-schooling of the society. He postulates radical education in which learning could be done in a creative way without manipulation and with unhampered participation. The application of this model in the Indian situation has some obstacles such as the mystic philosophy of the people which draws them back from confronting reality; authoritarian transmission of education; and the bureaucracy of the educated class who are not willing to work in the villages. Since the majority of the population is illiterate, this model will enable them to participate in the struggle for their own social and economical freedom.

The growth group model also has vital importance in the community development of India, since the emphasis of this program is individual participation, "self-help" and "people's involvement." This growth group model can be one of the methods of fulfilling the goals of these community development programs. The growth group model

emphasizes the importance of several groups in the community. In these several groups, people learn to share their feelings, emotions and experiences, as well as to care for each other in mutual trust and coordination. In group participation, leadership skills are developed. Since the process of the growth group is based on the needs of the people, they come together in small groups and make a contract regarding length, frequency, time, size, place and the purpose of the group. The method of group participation depends upon verbal and non-verbal communication. The application of this model in the Indian situation has the problem that it is always the community, family, or ethnic group which is the deciding factor, and an individual has no freedom of expression. Therefore, breakthrough in personal sharing and independence is somewhat difficult in group participation. The growth group model provides this "breakthrough" from this "expectancy role" and helps an individual in his/her identity struggle with the community. The objective of community participation, involvement and action could be achieved through small groups.

CHAPTER IV

SYNTHESIZATION IN THE COMMUNITY DEVELOPMENT PROGRAM FOR THE DEVELOPMENT OF RURAL INDIA

A. THE BASIS OF SYNTHESIZATION

In the opening section of this chapter, I am dealing with the synthesization of the previously discussed models, namely: community development, pedagogy of the consciousness raising, and growth groups. The processes of these models have already been explained in the previous chapter. Here I am finding the basis of synthesization by exploring the common factors interrelated in these respective above-mentioned models.

1. Common Aim and Objectives

The basic aim of these models is humanization. The content of these models is dealt with the concern of dehumanizing factors of the society, where people are in oppression, lonely and frustrated. The main objective is to facilitate people to help themselves in liberating themselves from poverty, injustice, exploitation, oppression and the violence of oppressors or the oppressive environment. The aim is that the people may free themselves to become independent, both individually and collectively, and recover their lost humanity and self-dignity. Here I would like to compare these three models in their respective goals as the common objectives for the basis of synthesization.

People's participation is the main objective of community development so that they may develop self-help programs and overcome their oppressive circumstances in terms of socio-economical conditions. Paulo Freire, on the basis of his theory of knowledge which helps involve the knower in his/her situation, opens new

horizons for man/woman and prompts action to transform his/her condition. Thus the participants communicate their own respective given assignment experiences in their literacy class. In the growth group the method of interaction among the members is considered to be communication. The communication happens both at verbal and non-verbal levels.

In community development work, the stress is on unity and cooperative spirit, togetherness in the self-help program in order to achieve the common objectives of the people's need. Co-operation is an important factor in the community development program. Co-operation helps people to come together and unitedly people are able to build up their own community. In the pedagogy of consciousness raising, co-operation is very much emphasized. Learning cannot take place unless there is co-ordination, trust and co-operation between teacher and students and people and revolutionary leaders. According to Freire, dialogue, as essential communication, must underlie any co-operation. Ivan Illich rejects the manipulation of teacher and stresses co-operation of the teacher in the process. Clinebell stresses the need of interpersonal relationship, which comes through sharing in the small group participation.

The leadership, selection and training of the people are the main characteristics of the community development program. The leadership is based on democratic methods. The development of local leadership is the ultimate aim of the program. Paulo Freire says that a revolutionary leader must have the trust of the people so that revolution can be achieved. In growth group, leadership facilitates people to recognize their own potentialities and power to overcome suppression or oppression.

According to Clinebell, in the growth group, growth process not only helps the individual but the members are aware of their oppressive environment and they begin to liberate themselves from it.

2. Common Characteristics

In all of these three models, their respective process is based on the need of the people. As already indicated, the people are in an oppressive situation and are suffering, both physically and mentally. These people who are victims of the circumstances need liberation. The needs of the people motivate them to community development programs.

Illich and Freire advocate the importance of the consciousness among the people so that, on the basis of their need, they may confront the reality of their own situation. In the growth group model, emphasis is on the need of interpersonal relationship in terms of personal growth and collective action. Thus, in growth group people need people with need of their personal growth and with the need of united action on the agreed upon goals within the community.

In the community development program, communication is an important media through which people interact and keep informed about the programs and policies. This media helps in establishing the communication among the people at the local level. Also, the whole process is established within the organizational structure between the local people and concerned agencies, both government and private.

According to the method of education of Paulo Freire, communication is interpreted between teacher and student relationship. The communication breaks the "banking" concept of education. The group participant is an important factor in this process, especially when group members become active participants and share their own respective feelings and experiences.

Three of these models are geared towards the action - task. In the community development program, task (action) is needed to improve the conditions of the community. It is only when the goals are decided that these decisions must have action to follow. Paulo

Freire emphasizes revolution, a change through reflection and action, which he calls "praxis" through an act of consciousness raising. Clinebell stresses that growth group can help develop shared commitments to values and action which will improve the conditions of the society.

3. Common Strengths

The basic common strength of the referred three models is "liberation." People who have become victims of their own circumstances/environment need freedom from their oppressive factors. These three models provide the tools to people so that they may use these tools in order to achieve freedom and dignity. The main stress of these models is to make people "independent;" in other words, to help them help themselves rather than be dependent upon other people and resources.

Self-help, self-actualization, self-awareness, inter-personal relationship are the key factors in these models. It is not only emphasis on "individualization," but "community building" and "community action" which are also very important factors. As such, the liberated individual helps the community in bringing changes via versa a changed community. In the community development program, the main strength is the people's participation in terms of self-help programs. Therefore, community development program stresses on self-help programs, co-operation, awareness building, sense of responsibility, transformation of village situation and co-ordinated interdepartmental working.

In the pedagogy of consciousness raising, the emphasis is to build up an awareness among those who are oppressed/under-privileged, so that they may help themselves. People's participation, co-operation, involvement in the transformation of the society's oppressive structures are essential. Self-awareness is the key factor which brings revolution within the society.

In growth group model the emphasis is also on involvement -- the key factors of this people's dynamic are self-actualization and interpersonal relationship in terms of not only changing one's own self but helping others in bringing changes.

B. THE IMPORTANCE OF SYNTHESIZATION

The process of new formulation in the community development is as follows:

1. Definition. Considering the common factors in the models, namely community development, pedagogy of consciousness raising and growth group, I would like to suggest some synthesized values of these models as a new formulation in the community development program.

So far, the community development is considered to be in very general terms such as comprising broader fields of policies and institutions. The program is also geared more from the government machinery level, but the program has not taken its roots at the local community level. The Administrative Co-ordination Committee of the United Nations reports:

Community development may properly be considered as a component of the wider concept of economic and social development. But it is not of itself sufficient because certain development measures do not depend upon the participation of the people as members of local communities.¹

Therefore, this program lacks people's participation, initiative and involvement in their self-help program. In fact, the responsibilities and powers have to be transferred to the people at the local community level. People have to do their own planning, make their own decisions and take action. Thus, I suggest the following definition as a reformulation in the community development program:

¹ Sugan Chand Jain, Community Development and Panchyat-Raj in India (Bombay: Allied, 1967), p. 19.

At the village level, people's participation can be motivated by establishing small groups in terms of their own needs. Through these groups' participation, awareness could be build up among the people for bringing social and economical changes by themselves within their own communities.

2. The Goals. The goal is that the people at the community level may develop their own sense of responsibility, sense of belongingness, dignity and pride within themselves, and in the area in which they live. They should be able to transform themselves by building up their own self-esteem and potentialities. They should also be involved in transforming their own oppressive physical conditions and social structures.

C. METHODS

The following are the synthesized characteristics in the process of the community development:

1. The Need to Gather and Understand Facts (Research and Planning)

It is essential to understand the situation of the community before one starts working for community or group action. Facts can be gathered in numerous ways, such as surveys, mass interviews, data already available, workshops, research studies, etc. On the basis of these facts, a careful planning could be done. After self-appraisal or analysis with good planning, these facts could be presented to the people of the community.

2. The Need of Motivation

Motivation is concerned with persuading people in such a way that they may know the facts of their situation and availa-

bility of the resources. For instance, literacy is the need of the community. On the basis of this need, the community social worker/volunteer should inform the people that resources for adult literacy are available, and all those who are interested can participate in this learning process by forming a small group of their own. In the same way, various other small groups may also be formed on the basis of the needs of the people of the community.

So, motivation is needed in order to approach the people so that they may obtain information and understand the situation. The ultimate decision of participation should be left up to the people and under no circumstances should they be forced to participate if they are not convinced of the need. Facts could be used as a motivating force and then the people of the community make the decisions.

3. The Need of Group Participation

Group dynamic is very effective in meeting the needs of the community. The community itself is a big human group, but the community becomes more effective when the group dynamic is used at the level of smaller groups within the community. In view of this dynamic, I suggest using the following characteristics in the group participation:

a. Contract. Clyde Reid says:

Every group needs a clear agreement on the purpose or purposes for which its members are gathering. If group members come with differing expectations, they are only inviting frustration and conflict when some of these expectations are disappointed.²

The members should also know what they want from this group and ultimately an agreement has to be made by them,

²Clyde Reid, Groups Alive, Church Alive (New York: Harper & Brothers, 1969), p. 34. (refer to Chap. III, p. 52., Quot. No. 76)

rather than a leader deciding for them. In contract, the members also should decide about the size of the group, the length, the frequency, the time and the meeting place. They should also specify their objectives.

b. Communication. Communication is an important media for group learning. There should be facilitation by the coordinator so that members may have interaction and cohesion within themselves. Paulo Freire, in speaking about the group participation, says:

During the decoding process, the co-ordinator must not only listen to the individual but must challenge them, posing as problems both the codified existential situation and their own answers.³

In communication, initially the members become very defensive when sharing their own views. But a breakthrough comes when members begin to trust each other. In this mutual trust and co-operation, they begin to share their own depth feelings and are willing to confront the issues of reality. They begin to develop self-esteem in themselves and thus they experience growth.

Clinebell says:

....a growth group provides an interpersonal environment in which persons can become more aware, relating, authentic, loving, enjoying, spontaneous, creating, risking, present, coping, and connected with the source.⁴

He furthermore says:

Growth-stimulating relationships are warm, caring, and trustful at the same time that they are honest, confronting, and open. Caring plus confrontation equals growth! This is the growth formula.⁵

³ Paulo Freire, Pedagogy of the Oppressed (New York: Seabury Press, 1967), p. 110.

⁴ Howard J. Clinebell, Jr., The People Dynamic (New York: Harper & Row, 1972), pp. 6-7. (refer to Chap. III, p. 51., Quot. No. 73)

⁵ Ibid., p. 8.

Paulo Freire says, "Co-operation, as a characteristic of dialogical action..... --can only be achieved through communication. Dialogue as essential communication must underlie any co-operation."⁶

Thus, communication helps the members to be facilitating, growing and becoming aware of themselves and their own situation around them.

c. Leadership. A co-ordinator initially takes the responsibility in facilitating the group members so that they may react and reflect upon what they experience in the group. He should never be authoritarian but should work on democratic principles, allowing members to actively participate in the group process.

Clinebell says, "A growth facilitating style of leadership is used -- first by the designated leader and gradually by the entire group so that the group itself becomes an instrument of growth."⁷

A co-ordinator should allow the members to find their own answers, and permit them to make their own decisions rather than making them depend on him. A good leader should be honest and dedicated to his commitments to the individuals in the group.

d. Evaluation. Evaluation is essential to determine the group members' objectives and purposes in terms of their own growth and achievements. It is to measure progress and accomplishment as group. The evaluation should be the basis for further growth, planning and action. Evaluation provides an opportunity for observing and measuring the nature and the

⁶Freire, p. 168. (refer to Chap. III, p. 46., Quot. No. 64)

⁷Clinebell, p. 8.

extent of the members' involvement in the group. Evaluation also makes it possible to appraise the personal and professional growth of the people involved.

4. The Need for Action

The growth group experience should be related to the situation of the community. After all the people who have had the experience of the growth group, they should, in turn, relate this learning experience to others. Freire calls this experience "consciousness raising," an awareness experience. Once a person is educated, he begins to experience a new awareness of self, a new sense of dignity; he is stirred by new hope.

"I now realize I am a man, an educated man." "We were blind, now our eyes have been opened." "Before this, words meant nothing to me; now they speak to me and I can make them speak." "I Work, and working, I transform the world."⁸

Therefore, through this awareness and experience of growth group, people take action within the community on the basis of their agreed upon goals. The individuals who are the participants of the group become agents of humanizing other people and they also bring changes in the socio-economical structures of the society.

Thus, growth group process not only helps an individual to be liberated, but it helps the community become liberated as a whole.

D. THE APPLICATION OF THIS SYNTHESIZED APPROACH IN TEXT OF THE PRESENT SITUATION OF RURAL INDIA

1. The Realities of Building a Community

Today in India the masses of people need basic commodities and essential facilities such as food and water, clothes, shelter,

⁸Freire, p. 14.

reasonable wages for their labor, employment, proper medical and sanitation facilities. It is now becoming clear that the poorest of the masses are hardly benefiting at all from economic growth and development progress. At this juncture millions of people in India are starving and suffering physically. The country is already in the grip of famine. The major cause of these problems such as shortage of food, poor living conditions, unemployment and health hazards is the neglect of the agricultural development. The villages of India have been neglected, with the result that the country is facing the problems of poverty and hunger.

National planning is mostly geared towards industrialization; consequently, more areas are urbanized and equipped with modern technology and industries. The villages are badly affected by this type of national planning. The solution of India's poverty lies in the development of agricultural communities. The national human resources and non-human resources are in the rural areas as the majority of the population (70 percent) live in the villages. The mass production of food crops will be the solution in erradicating poverty in India. But the question arises, how can India develop the agricultural communities? It is ironic that corruption of the social, economical and political structures of the Indian society are blocking this development.

Therefore, it is important to get the masses in our country, especially in the rural areas, to assert themselves, although at the moment they are dispossessed and live in conditions of socio-economic slavery. This can be brought about only through their participation in the struggle for political, economic and social rights and against all forms of injustice and oppression. The need is to mobilize the strength and potentialities of the agricultural communities for the production of food, goods and services required for their welfare.

Pedagogy of the consciousness has to be raised through small groups in the agricultural communities. Once people are

aware of themselves and their own situation, educated, they would become powerful agents in improving their own conditions and structures. It has to come through the masses who should participate in planning and decision making in terms of their local community development. Sujan Chand Jain expresses the views of M. K. Gandhi on village development as follows:

Gandhiji chose Saigaon (popularly known as Sevagram) as an experimental laboratory to work out his ideas of constructive programme which consisted of: (a) Use of Khadi, (b) Promotion of village industries, (c) Removal of untouchability, (d) Basic and adult education, (e) Village Cleanliness, (f) Communal harmony, (g) Prohibition, (h) Education in health and hygiene, (i) Woman uplift, (j) Propagation of national language.

Gandhiji laid great stress on self-sufficiency, particularly in food and cloth.⁹

Group dynamic is an important media in the social and economical development of the agricultural communities. An awareness can be built up for bringing changes among the people by establishing small groups at the village level. For instance, in the village situation, the following groups could be established:

- (1) Small farmers group - for the purpose of improving the agricultural issues, land reform, co-operative banks, farming methods, etc.;
- (2) Literacy group - to educate the people;
- (3) Public health group - (family planning, personal hygiene, and sanitation);
- (4) Women's group - (child care and nutrition);
- (5) Young people's group - vocational guidance;
- (6) In the urban situation - labor-management groups (interpersonal disputes and communication).

Many other such small groups can be established, considering the need of the people in the village community.

⁹ Jain, p. 51.

2. The Realities of Individual Liberation

I am dealing with the individual and the community and trying to analyze the interdependence of an individual and the community in the process of liberation. The consciousness of the community and its impact helps "the individuation;" at the same time, individuation builds the community. Self-actualization is the struggle for self-identity, personal change, discovering inner strength, building up self-dignity -- psychotherapeutic "power" (power to realize the full potential of life; a process of becoming human and interpersonal relationship).

Today in India the people who are living at subhuman level conditions have become the "victims" of the evil forces of corrupted economical and social structures of the society. Thus, they have lost their own dignity and freedom. Unless an individual develops self-esteem -- a power within himself/herself, he/she will continue to be oppressed by these evil forces. He/she has to recognize his/her own inner strengths and potentialities in order to overcome the oppressive circumstances. It is at this stage that every individual must decide what is best needed for himself/herself to be liberated from the slave mentality of the structures which are imposed upon him/her. One should not be a slave of the structures and traditions when his/her freedom and dignity are being crushed and exploited by them. Paulo Freire says:

If men are searchers and their ontological vocation is humanization, sooner or later they may perceive the contradiction in which banking education seeks to maintain them, and then engage themselves in the struggle for their liberation.¹⁰

The majority of the population who live in the rural areas are illiterate. Illiteracy is the main factor of ignorance, and non-involvement in the struggle of liberating one's own self from his/her circumstances. Education is an important media of

¹⁰Freire, pp. 61-62.

building self-awareness and self-dignity. Richard Shaull, commenting on Paulo Freire's method of education, says:

When an illiterate peasant participates in this sort of educational experience, he comes to a new awareness of self, has a new sense of dignity, and is stirred by a new hope. "I now realize I am a man, an educated man." "I work, and working, I transform the world."¹¹

This type of learning process and growth experience will help in eradicating ignorance and low self-esteem. This approach will help people to attain self-dignity and self-reliance, not only for themselves but for others also.

This awareness of dignity and respect should be a great help in breaking the cultural barriers, and the curse of communalism and should be able to culminate unity and sense of belongingness in the community as a whole.

An individual can be helped to build up this self-awareness and learning experiences through the process of growth group. Clinebell stresses that an individual can be liberated by participating in growth group. He says:

A dominant (though not exclusive) purpose is the personal growth of participant -- emotionally, interpersonally, intellectually, spiritually.....applying learning from group experiences to relationship outside the group is encouraged as an essential part of personal growth. The group encourages constructive changes in both attitudes and feelings on the one hand, and in behavior and relationship on the other.¹²

The participation of an individual of the agricultural community in small group can help him/her to have self-actualization which builds his/her own self-esteem, dignity and freedom and thus one feels liberated. A liberated participant is an educated person and with this learning experience, one could change not only himself/herself but also the living conditions of the community.

¹¹Ibid., p. 14. (refer to Chap. IV, p. 77, Quot. No. 8)

¹²Clinebell, pp. 3-4.

E. Summary

Community development, consciousness raising, and growth group models have many common characteristics. The interrelation of these models can be used as a synthesized model in the community development program of India. The common strengths and objectives of these models are in providing tools to the people so that they may free themselves from their oppressive environment. As such, these models stress the need for "self-actualization" and community building. The common characteristics in the methodology of these models are: individuals' needs, community participation in terms of communication, co-operation and leadership, and involvement in terms of community action.

On the basis of the common interrelated factors of these models, the writer suggests a synthesized approach for the Indian community development program. As mentioned in the previous chapter, the community development program lacks broad local participation and involvement in community work. There is little sense of community responsibility for building up the community and tools for achieving this have been lacking.

The objective of this synthesis is to have local participation so that the individuals may recognize their own needs, potentialities, and strengths. The process of this synthesized approach can be achieved by establishing small groups in the village situation in India. Through these small groups, an awareness can be built up for personal change and community action. These groups could include farmers' groups, literacy groups, public health groups, women's groups, young people's groups, etc.

I am emphasizing the interdependence of the individual and the community in the process of liberation. "Self-actualization" will enable the individual toward change of self and of community. On the other hand, building up community consciousness will have an impact on individual growth. In the Indian situation, it is essential to build up the self-esteem of an individual who is living in poverty

conditions. It is also essential to build up community consciousness in terms of self-help programs, collective action, unity, and co-operation, changing discrimination created by cultural factors such as caste, class, and creed.

CHAPTER V

SUMMARY AND CONCLUSION

A. Restatement of the Problem and the Thesis

The problem dealt with in this professional project is raising the consciousness level of rural Indian people so that they may liberate themselves from the bondage of their poverty. The majority of the people of India are rural poor. They are consequences of a past colonial history and victims of their cultures and traditions. They are neglected. They feel helpless. There seems to be little hope.

The thesis of this project is that by using consciousness raising within a framework of community development, hopeless people can be empowered to liberate themselves and their communities from the shackles of poverty by developing appropriate social, economic, political structures. Community development program includes consciousness raising processes and growth group models.

B. Outline of the Project

Chapter II focused on rural poverty in India, establishing the context of the study.

Chapter III dealt with the community development process, its strengths and weaknesses, the areas in which it needed redefinition. This chapter also dealt with the pedagogy of consciousness raising. Utilizing Freire, Illich, and others, I indicated where it is helpful and where it needs reinterpretation and reformulation for India. Furthermore, in this chapter I also discussed Clinebell's growth group model with its strengths and weaknesses for the Indian situation and its contribution toward a reformulated concept of community development. Chapter IV synthesized the models of Chapter III in relation to the contextual reality of Chapter II. A reformulation of

the community development process incorporated elements of the previous chapters, indicating where this new formulation fits into the Indian situation and its potential contribution to the liberation and development of rural India.

Chapter V summarizes and concludes with references to areas requiring further research, and to new aspects and methods of ministry for the Church of India.

C. Summary of Chapters II, III, and IV

Chapter II deals with the factors causing the problem of poverty in rural India. It points out the legacy of colonialism resulting in the present poverty in the villages. During the "slavery" period of India, the colonial rulers exploited the natural resources, corrupted the social structures and crushed the potentialities and dignity of the people. Consequently, the people have lost their self-esteem and dignity and social structures have become rigid. It is difficult to change non-food crops to food crops. The people suffer due to lack of food, clothing, shelter and other essential commodities. The lack of food is the basic cause of India's poverty in terms of poor health, over-population, unemployment, and poor living conditions. For this reason, I have emphasized the upliftment of the agricultural communities. I have also pointed out the importance of mass education which will bring a breakthrough among the illiterate 70 percent of the country's population, enabling them to change themselves and their oppressive environment.

Chapter III explains the three different models of: community development, pedagogy of consciousness raising (Paulo Freire's and Ivan Illich's educational methods), and the growth group. These models deal with the liberation of the people from their cultural and physical perspectives.

While the Indian government has applied the model of community development as a process of liberation, the rural people have not benefited much by this program. It needs reformulation, attending to

the needs of the agricultural communities. The community development program as a process signifies the self-help program at the local level, local government and local community action. The stated objective of Indian community development is to make successful the "panchayat raj" (rural self-government). However, neither have the people been given this power, nor have they developed a sense of responsibility. At this stage, there is a need to develop an awareness among the people so that they may participate in community development work. The pedagogy of consciousness raising provides the opportunity for adult learning through which one can become aware of self and environment, thus transforming self and the oppressive environment. Self-learning experiences assist in the liberation from social and physical perspectives. Since the majority of the population of India is illiterate, this model is relevant for the Indian situation.

The growth group model is also being used for personal liberation through group participation and for liberation from dehumanized external conditions. On the basis of their needs, people are given the opportunity as a group to participate in achieving agreed upon goals and contracts. They are facilitated in communicating with each other in the group process. As the growth group builds up the self-esteem of an individual, the cluster of small groups brings changes in the community. This model is effective in raising the consciousness of people and may be useful in achieving the goals of the community development program of India.

Chapter IV deals with the common, interrelated factors of the three above mentioned models. These models have common aims, common objectives and common strengths. Basically, they are concerned with liberation from a dehumanized situation. Considering these similarities and strengths, I have suggested a synthesis of these models as a reformulation in the Indian community development program. It is essential for community development to have people's involvement and participation at the village level in India. Therefore, consciousness has to be raised among the rural people by formulating small groups pertaining to their needs. Thus, the pedagogy of consciousness

raising and the growth group model are useful instruments in community development work. This synthesized model will enable an individual to boost up his "self-esteem" and dignity while collective action and involvement builds up the community. Thus, individual growth and community growth are complementary. Self-growth experience and self-awareness may assist the rural people of India in their struggle to liberate themselves from the bondage of poverty.

D. Recommendation for Further Research

As indicated earlier in this project in the evaluation of the community development program in India, transfer of power has to occur with the people at the local level so that they may organize themselves in their own self-help programs. In order to achieve this participation, the government of India is trying to adopt the model of panchyat raj (rural local self-government) into the rural development programs. Panchyat raj itself is an old model which can be traced to the ancient and medieval periods of India. The revival and restructuring of this program in rural development is very relevant in the present situation of India and, therefore, merits further research. The development of a community organization like panchyat raj is an important ingredient of rural community development in order to establish local responsibility for community improvement on a secure, continuous and responsible basis.

E. Preliminary Conclusion

Along with consideration of the values, strengths, goals, and methodologies of community development, the pedagogy of the consciousness raising and growth model will contribute to models for the community development programs of India for the liberation and development of the agricultural communities.

The rural people of India need certain tools so that they may involve themselves in the construction and upliftment of their villages

and, unless the people of the communities are involved, no improvement can be accomplished. People must work in their local group situation; they must develop responsibility for choosing their own objectives and making their own decisions. This means that they should be equipped with the knowledge and understanding necessary to make these decisions; they must develop a concern for changing the local situation with a view to improving conditions in their respective communities. Both individuals and communities need change. It is essential that it is not until the local people agree on a change that the change be regarded as an improvement and liberation.

As indicated above, people need tools to change themselves and their oppressive conditions. The community development program must find new approaches and ways to help people in their struggle of transformation. The pedagogy of consciousness raising and growth group model could be considered as the means and approach for this struggle. Therefore, on the basis of the needs of the people, the synthesization of these models in community development is appropriate.

The common objective of these models is "humanization" -- these models recognize the oppression of the people and stresses facilitation of the people to help themselves in liberating themselves from oppression. The ultimate aim of these models is individual "self-actualization" and the "development of the community." These models also have common methods as they each recognize the needs of the people in terms of their physical, emotional and mental needs. The methodology involves satisfying these needs.

These models also stress the need for education and growth experience through communication and interpersonal relationship.

Mutual trust, co-ordination, unity, co-operation, are the common facilitating methods of these models. The process of leadership is common in them, i.e., leaders should not be authoritarian, but co-ordinator, trustworthy, committed, and honest. These models encourage the "participatory type of leadership" based on democratic principles, where there should not be a gap between teacher and student, leader and group member, voluntary workers and officials. The models

stress the need for action and change both at the personal level and the community level.

"Self-awareness" and "community consciousness" are the main strengths found in the three models. They emphasize "individuation" and "community building." According to Freire, an illiterate learns (recognizes self-esteem) then reflects and acts (praxis) to "transform the world." Community development emphasizes self-help and action through community work. Clinebell emphasizes personal growth in groups and this personal experience, individually and collectively, could be related in "humanizing the world." On the basis of this synthesis, the community development work in India has to be geared towards agricultural communities. Progress can be achieved only through the development of local understanding, local initiative and local self-help with a broad participation of the people in making their own decisions. This points to the importance of education, including both the education of the masses and the education and development of local professional and volunteer leadership needed to analyze situations, formulate plans and implement them. Freire's model of education and Clinebell's growth group model are relevant in meeting the need for learning experience. That is, awareness can be raised through small groups with the objective of personal growth and the relating of this experience to the realities of the community. In the small group, the participation of members is based on certain guidelines such as motivation, contract in terms of size, time, length, frequency, place and the purpose; communication for interaction and facilitation; effective leadership is based on non-authoritarian style, facilitating the group interaction and helping them to confront reality; evaluation in terms of the goals agreed upon; the need for action in terms of relating the growth experience with other people and changing the structural forces of society.

India's problem today is poverty. The major cause of this poverty is due to the shortage of food and water. Most of the major problems such as overpopulation, unemployment, malnutrition, sickness, low wages and minimal living conditions are related to this shortage

of food. When there is not sufficient food, other problems arise leading to mass poverty. Although the government of India is trying to abolish poverty from India, the situation remains nearly static. The basic reason for this slow progress is that the national planning emphasizes technology and industry and neglects the rural areas. This focus of attention on urban areas has resulted in very little having been accomplished in the development of the villages. Since the majority of the population live in villages, and since the solution to India's poverty and other related problems is lack of food, the focus of attention has to be on the rural areas of India.

The nation's human and non-human resources are available in the villages. The villagers must be given power and responsibilities to build up the agricultural communities in order to produce more food, be employed and well-nourished and live in healthy conditions.

People at the village level are disorganized; they have no sense of belongingness, no involvement in the government projects of community development. There are millions of poor laborers and farmers who have no land and no money. Those who have a little land lack fertilizers, hybrid seeds, pesticides. The money lenders exploit them. They have no co-operative system. Women lack basic knowledge of sanitation, child care, family planning, or nutrition. Young people are in the grip of a conventional type of education, the degree oriented type of schools, and lack vocational guidance. They leave the communities in search of employment in cities. There is a high rate of illiteracy among the villagers. Considering these needs, the people in the villages need education so that they may build up their own communities. Freire's method of adult literacy is useful in educating large groups and raising community consciousness through self-liberation. This pedagogy of awareness comes through participation in the group process. Many other groups can be established, such as farmers' groups, women's groups (including child care and nutrition), young people's groups (especially vocational guidance), public health groups, etc. These small groups would provide the opportunity for the learning experience. Personal growth will boost up individual

self-esteem, self-dignity, and self-respect. The impact of this growth will enable them to work collectively for the welfare of the community.

F. A Proposal for Adoption of This Project by the Church of North India

Although the church in India has already been at work in certain development programs, especially in the medical and educational fields, it may become necessary to reorganize the way in which the Indian church renders its service. As the principal colonial power of the past few centuries was European, the Indian church was patronized by the Western churches. The Western churches left their impact on the system and structures of the church in India. In the last two centuries, Western missionaries served the needy and helped to build up a Christian community out of those people who were depressed, outcaste, poor and tribal. They established educational and medical institutions. With all this contribution towards social upliftment to the people of India, the Western missionaries neglected economic progress programs and agricultural development. The Western missionaries' work has almost ended in India, and still the Indian church has not been able to move effectively in the direction of socio-economic agricultural development of India.

As indicated in this project, 70 percent of the population lives in rural India and the solution to India's poverty lies in the development of the agricultural communities. However, the overall ministry of the Indian church centers around the urban areas (30 percent of the population). As already mentioned, lack of food is the main cause of India's poverty and its related problems of malnutrition, sickness, unemployment, poor living conditions, etc. The Indian church is mainly involved in relief work. The church is rendering medical help and is not concentrating on the source, that is, prevention of disease through productivity of food. The church is interested in

distributing milk powder in the slums of urban areas, but rehabilitation of the people in the slums back to their villages has never been considered.

It is time for the church to consider new avenues for the ministry. The church should be involving itself in the upliftment of the people living in villages where there is tremendous need for spiritual, social, economic and agricultural development. The church has always neglected this large area of Christian service. Today the church in India has to build up its own community, and must join with the community development program for the agricultural communities. The Church of North India should be challenged in the present situation of rural India. The church should expand its mission in the liberation and development of rural people from their shackles of poverty, neglect and hopelessness. The church has to come out of its fortress of urban attitude and become the "leaven" of the villages.

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